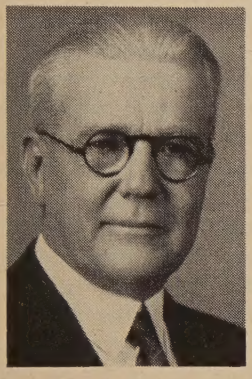
The Pulpit

A Journal of Contemporary Preaching



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VOL. XXVI, NO. 3 MARCH 1955

Another Reply to Dr. Kinsey

GOOD SENSE FOR

NO one knows how much newspaper and magazine space has been devoted to presentations, interpretations and discussions of the Kinsey reports. It is impossible to say how many billions of ergs of energy and how much valuable time have been wasted in futile efforts to establish or to deny the validity and worth of these statistics on human sex behavior.

The challenge of the Kinsey reports is not in their accuracy, however. It is not important whether or not these findings are based on representative samplings of our male or female populations. The really important point is that our society has changed in its attitude toward sex, making it possible for these reports to be presented and discussed in the public press. With this change, we are beginning to bring the struggle against man's hypocrisy concerning sex into the open where those who can lead us to better uses of this force will have a chance to succeed.

Reports Set a Problem

We must point out again and again to the American public that in the present state of knowledge concerning the Kinsey reports no one can offer scientific proof or disproof of their findings. The methods of science demand that Dr. Kinsey first turn over to fellow scientists complete and exact descriptions of all his techniques for gathering and tabulating his data so that others may duplicate his work and check his results. This he refuses to do.

The best reply to the Kinsey reports is not to question their accuracy. It will not help to dismiss the sex behavior or misbehavior of his subjects as unimportant because his figures are believed to be inaccurate. Surely no one of fair mind can read our newspapers or study the records of our clinics and courts without knowing that all of the undesirable sex behaviors described by Dr. Kinsey do occur in definitely unwanted amounts. Some ministers have been so busy moralizing over Kinsey's figures that they fail to see the need for a better understanding of sex. They seem to believe that we must make sure just how nearly Kinsey is right as to quantity of the behavior he describes before anything is to be done about improving its quality.

Meeting the Problem

Our best answer to the Kinsey reports is to understand that he is talking about symptoms, not causes. We must face the fact that all of the undesirable symptoms listed exist to the detriment of our society. Then we should turn our attention and energy to the ways in which we neglect, or sexually miseducate, our children and recognize our failure to prepare young people for marriage.

Those who see the main issue in the Kinsey reports will seek guidance from experts in how to deal adequately with their causes rather than to be preoccupied with the symptoms reported. They will know that the problem of what is the most constructive sex behavior is not to be decided by a majority vote. Such ministers will try to lead young people to understand that frequency of specific sex behavior is not proof that it is right and good. To say that it proves any such thing would force us to conclude that the uninfected in a fever epidemic are abnormal.

In preparing themselves for leadership in sex education, ministers need to seek opportunities for training to help them achieve objective standards in sex education for the children and youth in their church schools and provide adequate premarital and marital counseling for their adult members. Such opportunities are offered by organizations like the American Institute of Family Relations, the Marriage Counselor Training Division of the Merrill Palmer School in Detroit, and the National Council on Family Relations.

A Test That Will Help

One of the most helpful and significant tools available to the minister for his own counseling ministry is the Sex Knowledge Inventory, Form X, developed by Dr. Gelolo McHugh of the Duke University department of psychology at Durham, North Carolina. Dr. McHugh receives specific mention here because he has provided us with one of the best answers to the Kinsey reports, if we want to deal with causes rather than with symptoms of sexual maladjustment.

The Sex Knowledge Inventory consists of eighty multiple-choice questions. These were selected by

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By Russell L. Dicks

THE SENSITIVE COUNSELOR

board of experts asked to phrase questions that would reveal beneficial sex knowledge. The counselee checks his answer to each question and then discusses the test with the pastor. There is an accompanying Marriage Counselor's Manual to help the minister make direct attacks upon sexual ignorance and unconstructive attitudes that often underlie poor sexual adjustment.

The Inventory will help engaged and married couples better to understand themselves and each other, clarifying their attitudes on the meaning and uses of sex in adult life. This test is safe and objective. When the couple is willing to fill in the inventory, the minister learns of possible needs for counseling and can discuss their sexual preparation for marriage in a wholesome scientific manner without embarrassment or fear.

Other Resources

Dr. Paul Popenoe founded the American Institute of Family Relations at Los Angeles in 1930 long before Dr. Kinsey came upon the scene. He already knew about the presence of unwanted attitudes and undesirable behaviors that Kinsey has so carefully tabulated. Since its founding, the Institute has consistently provided ministers and other professional persons with training in marriage counseling and child guidance aimed to strengthen and preserve Christian family life. The Institute publishes and distributes a list of pamphlets on sex education for children and adults. It offers a correspondence course in marriage counseling. Dr. Popenoe and his staff are concerned with research and the production of materials and techniques for the improvement of marriage and family living.

The Merrill Palmer School at Detroit recently appointed Dr. Aaron Rutledge of Furman University to head its family counseling service and to direct its courses for a select group of graduate students in psychology, sociology and the ministry who want to enter marriage counseling as a life's work. Dr. Rutledge, who is an ordained minister with a splendid background in both training and practical experience, already has begun to work out a new program through which he hopes to help ministers secure sound training in marriage and family work. This will supplement the courses in pastoral care now offered in many of our divinity schools. Perhaps Dr. Rutledge and his staff can be prevailed upon to offer summer institutes for ministers already in the field who realize their need for more training in counseling.

The National Council on Family Relations at Chicago has long stood as a standard bearer in the fight against misinformation and ignorance in all aspects of marriage and the family. This organization welcomes the ministry to its membership and, in addition to many books, pamphlets and reprints, provides a quarterly journal to report on new theory, research and the latest materials developed for use in family guidance.

With help from the sources just described, ministers need not be greatly exercised by reports which deal with the sex behavior of a few thousand people. Instead of wondering and worrying over the accuracy of the statistics or questioning the honesty of those who have reported them, let us recognize that the reports have been valuable in spotlighting a subject that previously was largely taboo. Then let us return to the work of prevention and cure of undesirable sex attitudes and behavior through adequate education and sound marriage guidance. Many of us had recognized these as the minister's new responsibilities long before Dr. Kinsey stirred up so much controversy over the sex behavior of the American male and female.

SUGGESTED AGENCIES

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Samson or Stephen?

By Ernest M. Halliday

Samson called to the Lord and said, "O Lord God . . . strengthen me, I pray thee . . . that I may be avenged upon the Philistines for one of my two eyes. Judges 16:20.

He knelt down and cried with a loud voice, "Lord do not hold this sin against them." Acts 7:60.

CAN you think of two prayers more diametrically opposed than these? Samson's, a prayer for vengeance; Stephen's, a prayer for the forgiveness of those who were stoning him to death!

Samson had been greatly injured, shamefully treated; there can be no doubt about that. Captured by the Philistines, his mortal enemies, he had been subjected to extreme cruelty. First they had put out his eyes; then they had loaded him with chains and, despite his suffering, harnessed him to a mill in the prison-house and set him to grinding grain. It was perfectly natural that the spirit of vengeance should spring up in his heart; perfectly natural that the controlling passion of his life should become the desire to "get even."

This seems always to have been the way with this impetuous, good-natured, vindictive giant! To those who treated him kindly he responded like a child, but when he felt he had been wronged he took measures to pay back with interest. When asked by his brethren to explain his conduct toward the Philistines in setting fire to their grain and in killing many of them, he had deemed it sufficient to reply: "As they did to me, so have I done to them." Perfectly natural! What else could be expected? So Shakespeare makes Shylock say, concerning the ill-treatment accorded to Jews by Christians:

> If you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me I will execute, and it shall go hard but I will better the instruction.

You and I are not so far removed from that spirit that we cannot understand it, even sympathize with it. We have all read how Samson, at the last, was able to twine his arms about the pillars of the Philistine temple, and with a last mighty effort dislodge them, so that "the house fell upon the lords and upon all the people that were in it. So the dead whom he slew at his death were more than those whom he had slain during his life." We have found it not too hard to adopt the view that all this was right and proper, and in accordance with the will of Jehovah, and to feel a certain measure of satisfaction that Samson, lying there dead in the ruins, had been able by this final act to even the score with his enemies.

The Two Ways

But turn now to the other scene. Stephen, a preacher of a new faith, has aroused the animosity of some of his fellow Jews, who have stirred up the people against him, caused him to be seized and brought before the council where he has been charged with blasphemy. When given an opportunity to make his defense, he so arouses the hatred of his listeners that they rush upon him with loud cries, cast him out of the city and hurl heavy stones at him and upon his wounded body. Then just before he dies he cries with a loud voice, "Strengthen me, I pray thee, only this once, O God, that I may be avenged." No, no. That was Samson's prayer, not Stephen's. Listen! "And he knelt down and cried with a loud voice, 'Lord, do not hold this sin against them.' And when he had said this, he fell asleep." There he lies, asleep in the sleep that knows no waking, the stones in heaps about him, the glowering crowd looking on. Samson and Stephen! Both dead, but how different the spirit of their dying!

What made the difference? Why did one man call upon God for vengeance upon those who had tortured him, the other for forgiveness of his slayers? The answer is simple but wonderful. Stephen was a Christian. He was full of the spirit of Jesus, who a little while before had been done to death by his enemies outside the walls of this very city, and who had prayed, "Father, forgive them; for they know not what they do."

It was not that Samson was not religious. He was, in his way. He believed in Jehovah; he prayed to him. But his concept of what religion involved was narrow. It did not preclude personal retaliation. It did not frown upon vindictiveness. Samson had never heard the voice which said, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."

There can be no question as to the teaching of Jesus with respect to personal retaliation. There is no place for it in his scheme of things. His followers are to be willing to forgive, not seven times,

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ut indefinitely; they are to pray, as we so often o, "Forgive us our debts, as we forgive our debtrs"; they are to realize that possession of a foriving spirit is essential before they themselves an expect forgiveness of God.

It may be well for us to recall that story about eter occasionally, and to remember that when he ut the question, "Lord, how often shall my rother sin against me, and I forgive him?" and uggested a limit of seven times, he probably hought he was being exceedingly generous. Peraps he had in mind the old Mosaic law: "Eye for ye, tooth for tooth, hand for hand, foot for foot, urning for burning, life for life." Or he may have eard the Law thus expounded according to rabinic teaching: "If thy brother sin against thee, hou shalt forgive him; if he sin against thee a econd time, thou shalt forgive him; if he sin gainst thee a third time, thou shalt forgive him; ut a fourth time thou shalt not forgive him." oor Peter! How surprised he must have been vhen Jesus answered his question. "I do not say o you seven times, but seventy times seven." Four undred and ninety times! Nobody could keep rack that long. So Peter must have understood hat a spirit of continuous and continued forgiveess is the Christian rule.

Plain as this principle is, both in the teaching nd practice of Jesus, how often do we see it disegarded! How often do we encounter people, once he best of friends, whose regard has turned to atred. How often, even within the family circle, lo we find jealousy, suspicion, bitterness where here should be peace and harmony. But all this is vrong, and indulgence in it is alien to the Spirit f Christ; and "Any one who does not have the pirit of Christ does not belong to him."

Less to Forgive

Now here is something which may sound paraoxical: the true Christian, if sensible and intelligent will wish to reduce the necessity of forgiving o as low a point as possible. He can accomplish his objective in several ways.

First of all, he can remind himself that many upposed slights, insults and injuries are unintenional or imaginary. We need to learn to make arge allowance for the thoughtlessness and careessness of others, and also for our own hypersenitiveness. We should note the fact that the acuaintance who meets us on the street without a lance of recognition is probably deep in some bsent-minded study, or perhaps by mistake has vorn the wrong spectacles. The averted gaze of omebody at church, the inflection of voice which ve thought betokened disparagement, the supressed smile of amusement we imagined directed t us may have had no connection whatever with s or our affairs. It is wise to reflect that we may ot be under such meticulous observation by our cquaintances as our egotism sometimes indicates. Casting up our forgiveness account in this way vill permit the cancellation of many an item, and ve shall thus have much less to forgive.

Then too, we need to take due account of the fact that because people hold and express opinions differing from ours, they do not thereby automatically give us cause for resentment. In politics, in business, even in religion, we naturally do not all think alike. How could we, being so differently constituted, and coming from such varying early environments? But others surely have the right to the same freedom of thought and speech that we claim for ourselves. There is nothing to get angry about, nothing to resent, nothing to forgive if we look at the situation sensibly.

Another useful help in reducing the need of our having to forgive is the exercise of understanding sympathy. Other folks are fallible, like ourselves. Sometimes they break under the strain of anxiety, ill health or overwork. Hasty, ill-considered words are spoken, but the chances are they call for accurate appraisal rather than for forgiveness. Just as in the case of a flat tire, or an unexpected bump from a closed door in the dark, or a faithful telephone that suddenly begins to do strange things, we don't show resentment—not if we are mature human beings—but realize that the need is to find the remedy for the trouble, so in our relations with others what is chiefly required is informed appraisal. Fix the flat, turn on the light, call in the telephone service man, adjust your judgment to the actual facts. There is nothing to forgive.

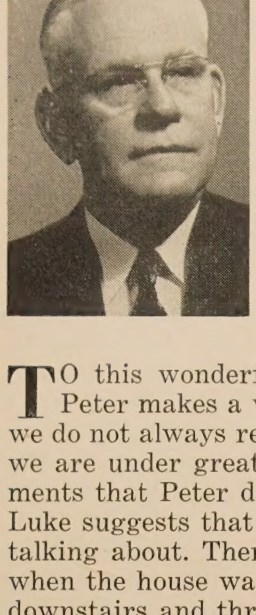
The Choice

But after all reasonable allowances have been made, we may still encounter an irreducible minimum of malice and meanness, of hatred and spite, which we know is intentionally directed against us. What, as Christians, ought we to do about that? Some present-day counselors say, "Explode! Blow up! Tell your persecutors off!" I suppose it is better to do that than to cover our resentments with smiles and still go on harboring them. But isn't the Christian counsel better? Don't explode. Forgive.

"It isn't in human nature to forgive intentional wrong," you say. And you are right. Human nature fights back. It gives as good as it gets, and then some. It says with Medea, who slew her two children to spite her faithless husband: "No one has ever injured me that has not suffered more than I have suffered. Only a fool or a coward returns good for evil."

No, it's not in human nature; it's in the divine nature. Let him who will take this pagan woman as his pattern, but let us who have named the name of Christ remember him who "when he was reviled . . . did not revile in return . . . but he trusted to him who judges justly." "Vengeance is mine, I will repay, says the Lord . . . if your enemy is hungry, feed him; if he is thirsty, give him drink."

Samson, or Stephen! Both dead among the stones. Take your choice. Samson in the midst of his three thousand victims, his features set in a stare of straining malignancy. Stephen with the light of a heavenly vision on his face. Which was the better way to die? Which, then, the better way to live?



Vision and Action Complement One Another in the Balanced Life

Transfigured Living

By Frank B. Fagerburg

Peter said to Jesus, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah."
Matthew 17:4.

TO this wonderful transfiguration experience Peter makes a very natural response. I know, we do not always react at once with wisdom when we are under great emotional strain. Mark comments that Peter did not know what to say, and Luke suggests that he did not know what he was talking about. There is the story of a lady who, when the house was on fire, carried the mattress downstairs and threw the dresser mirror out the window; nonetheless, instinctive reactions are often indicative of one's real deep self. Greatly moved Peter says, "It is well that we are here." Is he not implying, "This would be a good place to stay"? The other thing Peter says is natural, too: "If you wish, I will make three booths here, one for you and one for Moses and one for Elijah." In all this Peter is suggesting that the experience be captured and kept.

We can easily understand Peter. Who would not, if he could, capture and keep a glorious experience that has been moving and life-changing? A great joy, a stirring vision, a wonderful victory—these are experiences that move a person to the very center of his soul. How does one capture and keep such experiences?

Treasured Experiences

Let us see, first, what happens in the direction of Peter's impulsive suggestion, the first urge of every normal person, "It is well that we are here."

The normal person experiences many high moments during the important years of adolescence, along with some very low ones which most of us later forget. Perhaps that is what makes high moments seem so high—the low ones are so low. High school, college, courtship, a young person's good time—anyone treasures such experiences and would keep them always. How does he do it? He keeps them best by leaving them behind and moving up to the next stage of life. They have left their marks on his soul, and every successive period of life will be better because of them.

But here is someone who decides to keep the great experiences by not letting them go, by hugging them to himself. He will just go on being sixteen or twenty-one. There is no surer way to become an "old fossil," a fossil being the "petrified remains of an earlier phase." Could anything be more pathetic? "The old phoenix refuses to die and fancies itself young, but what a jaded bird! The secret of perpetual youth is to grow old."

Years ago, just after graduation from high school, I spent the summer in California. I fell in love with the place. One day I picked some roses which for size, form, color and fragrance were the most wonderful I had ever seen. I said, "I will dip them in paraffin and send them back to my friends in Illinois." I did dip them in melted paraffin, but they never survived long enough for mailing. This is not the way to keep a rose; it is not the way to keep an experience.

Some mothers are so intrigued with their little children that they try to keep them that way. All over the world there are unhappy parents who cannot adjust to children's growing up; and there are millions of children whose lives are all but tragically ruined by such parents. I am reminded of the mother in May Sinclair's *The Tree of Heaven* mourning "over the passing of each age. You could no more bring back that unique loveliness of two years old, of four years old, of seven, than you could bring back the dead. . . . She did not yet know that the mother of babies and the mother of boys and girls must die if the mother of men and women is to be born."

Succeeding Phases

I am sure that many a marriage turns faded and sour for much the same reason. Love, courtship, the wedding itself, the honeymoon—these ecstasies are a treasure, indeed. A young husband and wife would be less than human not to want them forever. They have, however, identified the whole marriage experience with a part of it; a proper and wonderful part of it, but a part which is kept only by moving up into the next stage. Marriage is an experience like growing older after adolescence: it can be increasingly wonderful, but not in the same way. Innumerable immature adults let marriage wither and die because they have not learned to grow up into each succeeding phase.

In religion we find our greatest temptation to want to stay on the mountaintop—prayer, worship in a great sanctuary, lovely music! Who has not felt in the midst of a moving experience of

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orship, "Oh, if I could only stay in this place! erhaps I could really be a Christian if I could main here." He does not see that this is a con-adiction in terms. A man is not a Christian by maining anywhere, even in church. A religious xperience like a rose is something alive. Try to reserve it in wax, and it too loses color and beauty id goes limp in your hands.

There was a period in church history when any people tried to be Christian just this way: staying on the mountaintop. Some of them lit-rally went to live on the top of a mountain; some ed to the desert. One whose name has become ell known, Simeon Stylites, even erected a forty-ot pillar and lived on the top of it. It is not sur-rising that this is one of the dreariest and most agnant periods in all Christian history. Few of ie hermits, the monks and anchorites elicit our dmiration. They draw out instead our amuse-ent, pity or disgust.

In a comment on the Christmas story, Martin uther said this about the shepherds who, after eing the Babe in the manger, *returned*: "Oh, iat must be wrong. Surely we should read that iey shaved their heads, put on cowls and went to monasteries. But no, we read that they re-irned. Where to did they return? They returned their sheep, and a good thing for their sheep iat they did."

Escape from Reality

Some time ago newspaper headlines told of a an and his wife who, in late middle life, decided give up a successful business and go each his parate way to monastery and nunnery. Well, ho does not feel that way at times? It would seem ood to slip the chains that bind us to a workaday orld and escape to some quiet life of religious evotion. We can understand the Psalmist when e said, "O that I had wings like a dove! I would y away and be at rest." We know better, however. hrist is not best served in detachment but in the ick of difficult life in our contemporary world.

I am glad that we have no Protestant equivalent convent and monastery—or do we? Yes, in a easure we do. We have our methods of getting way, of escaping. The most common of all is the mpartment method; that is, we use prayer, the ible, the church only as a kind of retreat, sealed f from real life in which we spend most of our me and where we do not go out of our way to e that religion has any real part. It is easy to rget that if one is not religious in every area of fe, he misses the real thing.

Now let us go back to our text. Matthew, Mark id Luke agree that when Jesus and his disciples ached the valley they came immediately upon iman problems. No one gets near people without ming upon human problems. A poor boy, called demoniac, seized again and again with convul-ons, was brought with a plea for his healing. hat an anticlimax: from a transfigured Christ, om companioning with Moses and Elijah, to a ck and needy child! Anticlimax is my word, not sus'. Would he not rather have called it climax? That was "right up his alley," as we say. That was being about his main business. This was a part of his mission. "Those who are well have no need of a physician, but those who are sick." He went to the mountaintop to get ready for what awaited him in the valley.

That, surely, is the meaning of our mountaintop experiences. They are to keep up our morale, they are to give us inspiration and strength to go on. *Here* we get vision, courage and strength to go on *there*. Nothing is truer than the verse in Proverbs, "Where there is no vision, the people perish." They do; but those who simply stay with the vision are visionaries. Essential as is vision, it is only a prelude to action. Too many of our church services would remind us of Gilbert Chesterton's rhyme, written after he had left a Christian Social Union meeting in England, disgusted with its pointlessness:

> The Christian Social Union here
> Is very much annoyed;
> It seems there is some duty
> Which we never should avoid,
> And so they sing a lot of hymns
> To help the unemployed.

The captain of the ship must now and then go to the bridge and scan the horizon with his binoculars, but we should not want to be passengers on his boat if he stayed on the bridge looking through his high-powered binoculars, no matter how lovely the day or what beautiful ships were sailing past.

One day in a conversation with Peter Bohler, the Moravian who helped him so much, John Wesley asked, "And when you get the sense of the presence of God, what do you do?" The saint replied, "One meditates upon it." To this Wesley rejoined, "No, no, then go out and put it into action."

Proper Balance Needed

It must have been a temptation to Paul, as it was to Peter, to stay in the place of vision. What an experience that was on the road to Damascus when Christ confronted this bitter man. In all of his writings—and we must remember that much of the New Testament is composed of letters written by Paul—he makes no detailed reference to it. When the vision came he said, "Lord, what wilt thou have me to do?" Years later in his defense before Agrippa he said, "I was not disobedient to the heavenly vision." Follow Paul on his crowded itinerary about the world, and you will see that he was certainly not disobedient to that vision.

All of this is not to suggest that the mountaintop experience was without significance. It was of vast importance. Indeed, most of us find our greater temptation at the other extreme from that of Peter's. We have in a measure been fighting a straw man. Our peril today is not that we remain on the mountain but that we stay too long in the valley. Contemplation, meditation, vision, prayer —these are not our specialty. We of the Western world live in a hectic day of what is called an "activist civilization," when the slogan is "Get going!" As religion is hollow and unreal without

action, it becomes shallow and meaningless when it is only action. Daily labor, even good works, unlighted by the lamp of prayer, worship and devotion, become unbearable.

What a balanced career was that of our Lord's as we find it described in the Gospels. One has a sense of tremendous energy and activity as one reads of Jesus' busy days. Now and then, however, we find him in prayer on a mountainside, in a garden or a desert place. Anyone who has attempted a program which remotely compares with Jesus' active life understands how necessary such mountaintop experiences are.

I have no explanation of the transfiguration of Jesus, but of this I am sure: His face was transfigured because his life was transfigured. The story of the transfiguration would never have been recorded except for his transfigured life. Eager devoted labor for God, happily and permanently allied with opportunities for prayerful communion, vision and action—these are still the secret of transfigured living.

YOKE FELLOWS

A Sermon for Children by Julius Fischbach

First Baptist, Lansing, Michigan

"Take my yoke upon you, and learn from me." Matthew 11:29.

JOHN was sad. He was worse than sad. He was melancholy. That is a big word, but even that does not describe how bad John really felt. Of course he had reason to feel bad. His best friend, Tom, had moved away and he was lonely.

Anyone could understand why John was lonely and felt glum, but neither his mother nor his father could see why he must act so forlorn all the time.

When it was found that John was neglecting his school work to the point that the teacher felt she must call up about it, mother and father decided on a plan. They would send John for a week-end visit with his grandfather on the farm. John always enjoyed the farm and his grandfather knew just how to help John with his problems. John liked the idea, too, so Friday afternoon, when school was out, John went to the bus station and was soon on his way to visit his grandparents.

John arrived at supper time and grandmother had his favorite dish prepared—fried chicken with gravy and hot biscuits. It did not take John long to find his place at the table and get started on that fine supper.

After supper, grandfather, grandmother, John and Shep, the shaggy old sheep dog, had a fine time around the fireplace, listening to grandfather's stories and popping corn. All too soon it was bed time, for farmers go to bed early so they can get up early in the morning. John enjoyed the evening so much he forgot all about his loneliness.

Next day John got up early, for he wanted to try to keep up with his grandfather, doing the chores and making the rounds of the farm buildings. The sun was not yet up when grandmother called, but John jumped up and was soon dressed and down stairs. He did not want grandfather to think he was a sissy, and unable to do a hard day's work. John liked the cows and the sheep. He did not care much for the hogs but they must be fed, too, and also the turkeys, ducks and chickens.

Both grandfather and John were pretty tired by the middle of the afternoon and they sat down in the barn to rest a bit. Now grandfather knew John's problem, because his father had explained it over the telephone before John arrived. That is probably why grandfather pointed to a crooked piece of wood hanging over the barn door and asked, "John, do you know what that thing is?"

"Why yes, grandfather," John answered, "that is an ox yoke."

"So it is," said grandfather, "and whenever I look at it I think of the words of the great Master Maker of ox yokes. He said, 'Take my yoke upon you and learn from me.' "

"Jesus said that?"

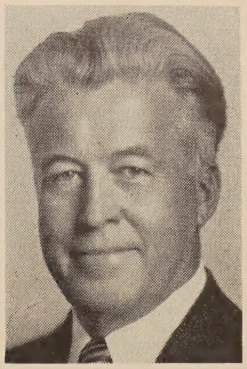
"Certainly," said grandfather. "Jesus was a carpenter and one of the things carpenters made in Jesus' day was yokes. You know, I believe Jesus meant the yoke to be a symbol of Christianity. Of course the cross is the most important for that tells of his suffering for our salvation but the yoke is the symbol of Christian service. When we take his yoke upon us, as he invited us to do, we become 'yoke fellows' with Christ."

"You are lonely," continued grandfather, "because your chum has moved away. Just because you are lonely, you ought to know how other lonely boys feel. Since you do, you can help them find happiness and in doing so be a yoke fellow with Christ. And an interesting thing happens—when a follower of Jesus serves as a yoke fellow, he begins to find his own problem has been solved."

That was all grandfather said about the ox yoke, but it was like opening a window or lighting a bright light for the soul of John. He thought of Andrik at school. He was really lonely. No one paid any attention to him. He looked funny and dressed funny. He was a "displaced person" from Europe. John knew exactly what he would do as soon as he got back home. He would befriend Andrik. John could be a real friend to Andrik for he knew now just what it means to be lonely.*

*From the book *Children's Sermons in Stories*, by Julius Fischbach (copyright 1955 by Pierce & Washabaugh). Used by permission of the publishers, Abingdon Press. The book is to be published on May 9.

n Answer to Those Who
'ruly Seek Christ



Lost? Saved!

By E. S. Hjortland

"For the Son of man came to seek and to save the lost." Luke 19:10.

NO word has a more pathetic sound than the word "lost." A laborer coming home at the ose of the day and sadly announcing to his fam- y, "I have lost my job," casts a shadow over the ntire household. When a doctor tells a patient, You have lost your health and recovery is doubt- ul," the sick man sits down and takes a long look nto the future. Today's paper carries an account f a child who has wandered from his home. The arents are frantic and the whole community oins with the parents not only in the search but n the heartache.

Jesus used the word "lost" many times, both di- ectly and indirectly. "The Son of man is come to eek and to save the lost." "For what shall it rofit a man, if he shall gain the whole world nd lose his own soul?" He gives the word "lost" he saddest meaning of all—to be lost in the sight f God.

God Is Excluded

Who, then, is lost? If we read our New Testa- ient correctly, he is a person who is living his fe separate from God. His plans for the day or ie year do not include "looking unto the hills from /hence our help cometh." He may be morally and ocially acceptable. He may possess as many de- irable qualities as the rich young ruler or be as epraved as King Herod but he seeks no light be- ond his own, no will other than his enlightened esires, no strength divine; and in the secret iamber of his heart he counsels only with him- elf. Such a person is lost.

Every minister who walks where the people alk and listens to them as they tell their inner- ost doubts and fears realizes that for many ieir activities have no goal and their busyness merely following the crowd or killing time. For ears the excitement of success and the economic nd social demands of everyday life can absorb a erson's time and create an illusion of living a ch and full life; but sooner or later, when the odern man stops to catch his breath and check s pulse and ask, "What is it all about? Where am I going?" he finds there is very little meaning to his life.

The American philosopher W. T. Stace has quoted approvingly both the French philosopher M. Jean-Paul Sartre and the British philosopher Bertrand Russell on the purposelessness of the universe and the meaningless of life. His article is written on a high intellectual level, but we can find the same conclusion in every cultural strata: a feeling that life is senseless through and through.

No Significance

A traveler stopped his car to pick up a hitch hiker trudging along the highway. As the pedestrian was about to step into the car he changed his mind and said, "I might as well be walking here as twenty miles farther on. It really doesn't make any difference." This man expressed what many people feel—it makes no difference whether you are in Chicago, Minneapolis or London; it makes no difference whether you are honest or dishonest, kind or unkind; it makes no difference whether you are a scientist working for Russia, Germany or America; it makes no difference whether you live like Judas or Jesus—life has no significance.

There is in the account of the crucifixion of Jesus an incident which describes a large number of our people today. After the men who crucified Jesus had carried out their gruesome assignment, "they sat down and kept watch over him there." They were spectators with no sense of moral or spiritual responsibility. It was no concern of theirs that an innocent man was being put to death. "Every man for himself in this world" was their attitude. Why "stick out your neck" and get in trouble? Life is too short to risk your purse, time and social position for an ideal or principle. Yes, give lip service to religion, democracy, brotherhood—but always speak in generalities or ride the tide of popular and safe ideas. In 1955 these people shout against communism. One can appear brave, patriotic and religious by so doing. It takes very little courage to be against communism in the United States. One wonders how brave these same vociferous anti-communists would be in Poland, Czechoslovakia, East Germany or Russia. Indeed, one wonders what side they would be on. The feeling that life has no meaning and that there is no divine judgment of our conduct leads to slippery opportunism as well as to boredom.

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A noted clergyman reports that during a bus ride he overheard the conversation of two women seated in front of him. They went from hats to cosmetics, clothes to men, food to movies. After that there was nothing to say; having discussed these material things they had reached the outer limit of their interests and what they thought was important. Is not this true of a considerable number of people? They drift from one trivial interest to another, from one attachment to another—a political leader, a movie idol, an athletic hero—searching for something or someone to stimulate their interest in living. But they themselves have no deep sense of being wanted, no personal dedication to a mission. When they get older, they dully go through the motions of living. The incentives have gone but they are pushed on by the vain hope of finding something exciting tomorrow. You can find them in any group and among all ages. They have a cynical, bored attitude; dragging their feet or feverishly active, overdressed, overtalkative, they are skilled at mouthing the clichés of the day. Dully they go through the daily routine of sleeping, working, eating and getting older.

Spiritually Lost

These people are lost. They are lost spiritually as surely as any child is lost who has wandered far into the woods and cannot find his way home. We need only to turn to our book shelves and note the titles of popular "peace of mind" books or scan the tables of contents of digest magazines or check the figures on the number of mentally ill in hospitals to know that the number of "lost" is legion.

It is to these Jesus came to minister. "The Son of man came to seek and to *save* the lost." How can these people be saved? We answer, "Believe in the Lord Jesus Christ, accept him as your personal Savior, confess your sins and accept the redeeming grace of Christ." All true, but how? One moment it appears very simple, and the next, very complicated. Many Christians have heard these claims so often from evangelists—both good and bad—that they fail to awaken any response, and yet these statements are true.

A young man came to me saying, "I am willing to believe in Jesus but how do I accept him?" Perhaps we preachers and teachers of the Way think in terms of memorized church doctrines rather than a direction to be traveled. We think of a statement to be intellectually grasped rather than a Person to be followed. Jesus healed many, some by the spoken word, others by the touch of his hands, and again there were those made whole by touching the hem of his garment. No matter what the approach, if people only turn to Jesus, they will be healed by him. "The lost" can approach our Lord as healer, teacher, poet, psychologist, humanist, prophet or Jewish reformer. No matter where one touches Him, I believe "the lost" will eventually discover the whole Jesus, the Son of God and the Savior of mankind. The young man who came to see me was directed to study Jesus as a teacher, for that was the field in which he was interested. He pursued that line of thought an eventually was instructed and baptized into th Christian church. What I am trying to say is tha there are many roads that lead to the main high way and if the lost soul points his life in the righ direction he will eventually get on the main roa

You who are lost must get into the right fol The parable of the wandering sheep emphasize the importance of fellowship with Christian peo ple. You will invariably find that those who ar confused, troubled and despairing tend to asso ciate with people who are in the same mental state and when "the blind lead the blind," both fall int a pit. The parable of the lost coin emphasizes tha to continue among the saved one must be kept i useful circulation. With the Prodigal Son ther was resolution and action, "Father . . . treat m as one of your hired servants."

The Fundamental Purpose

Perhaps we in the church have forgotten ou mission. The parables of the redeemed in Luke 1 tell us that there is joy in heaven over one sinne who repents. What is the joy that exists in ou churches today? When congregations are enthusi astic or happy, what is the reason? Is it becaus they have magnificent church plans; effective well-staffed programs; an eloquent preacher large attendance; a huge budget; many member being added to the rolls? Or is the joy in the con gregation because one sinner has repented? We who preach and teach the gospel must ask our selves the question: Do we want the gospel to be effective and change the hearts of people? Jesus said, "The Son of man came to seek and to save the lost." This must be the purpose of every church program, budget and message.

We in the church are often so concerned about defending our doctrines that we get ourselves in front of Jesus and "the lost" see us and not our Lord. We may be likable, intelligent and warm-hearted, but we cannot pull "the lost" out of the pit. Andrew took the Greeks to see Jesus, and that is our mission—to introduce "the lost" to Jesus Christ. The gospel clearly testifies that whenever the introduction had been made, our Lord took over thereafter. Confession, repentance, forgiveness and sanctification all take care of themselves where the friendship of Christ is made and sustained.

Walk with God

In one of my parishes a young man frequently came to me to argue religion. He wanted proofs for the existence of God. How can we accept the Bible as an authority in spiritual and moral matters? How do we know Jesus was divine? Why should we accept the teachings of Jesus above those of any other religious prophet? These were the questions he would ask. One day, after an absence of several weeks, he eagerly approached me with a new attitude toward religion and a desire to become a member of the congregation. He said he finally had acted on a suggestion that emerged in our earlier conversations. The sug-

estion had been that he try living one week as though God did exist and the Christian faith were true. He followed my advice and for a week accepted Christ as his Counselor. He found the experience such that he continued it and became convinced that the verification of the Christian faith is in the daily living as Christ would want him to live. "If any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority."

You who feel you are lost, walk a short distance with the Lord in some area of thought and conduct. If you will sincerely do so, a ray of light will come into your life which will eventually illumine your whole life so that you will not search for meaning and understanding but will ask, "What is my duty?" and "Where, Lord, do you want me to go?" You will find that you are no longer confused, bored or endlessly drifting. You will welcome each day with eagerness and experience the abundant joy which our Lord has promised to those who walk with him. "If your eye is sound, your whole body will be full of light."

Take hold of the Christian faith at any point you come in contact with it. Bible reading, church attendance, welfare work, music—yes, even the social side of the church can be a beginning point in Christian thinking and in locating you who had been lost. Start somewhere. Begin today. Now. Look about you for the extended hand of Christ.

"Brethren, what shall we do?" was the question at Pentecost. When you honestly desire to be free—for the lost man is in bondage and the saved man is free—you will ask, "Brethren, what shall we do?" There *is* an answer for you, in your language and on the level of your needs, if with all your heart you truly seek him. There *is* an answer that will satisfy you intellectually, command you morally, and give the same ringing sincerity to your believing as to the man who said, "Though I was blind, now I see."

Two More Sermons in the Lenten Series

The Gospel Inside Out

By Theodore A. Gill

II. Nothings That Are Everything

I DON'T know much about Henry David Thoreau, and even less about William Ellery Channing. But Channing once said something about the woodsy essayist that I find hard to forget. He said that Thoreau always tried to show the much in the little; or, as he put it another time, to maximize the minimum. Now some who read will know better than I how true that was of Thoreau, but no one has to tell me that that would be a perfect description of Jesus Christ. He shows us the much in the little; he maximizes the minimum; he makes nothings into everything; he takes insufficiency and inadequacy and in his hands it becomes more than enough.

Looked at this way, that miracle of the loaves and fishes is a parable of the whole life of Jesus. There he was, with thousands of hungry men and women looking to him for food, and he had nothing to give them. Oh, a few barley biscuits and a couple of limp fish, but in the face of the need that was exactly nothing at all. Yet with that little he did much, with that nothing he did everything. The crowd was fed and there was food to spare. Now I'm not trying to explain the miracle or rationalize it. I want only to point out that this biblical incident is more than a marvelous thing that happened once upon a time. It is a parable, a picture of what Jesus was always doing: making much of little, maximizing the minimums at hand.

That's what he was always after: making nothings into something. So his life began, and so it ended. In the beginning there was the manger, surely nothing much. When we think that it was to be the cradle of a King, the empty stall in a borrowed barn was less than nothing at all. A trough for feeding beasts, begged from a busy innkeeper. Yet it was that rude, rough nothing which Christ made into everything the world had been waiting for. Nothing but a manger, and he made it the birthplace of the Lord of the universe. Insufficient, inadequate nothing, in which eternity pressed into time, and the divine breathed into history. Nothing but a manger, and Christ made it the symbol of that event toward which all time had traveled, and from which all history is counted. Is or isn't that much from little?

You get the same thing even more strikingly illustrated at the other end of Jesus' life. There you find a nothing, an emptiness, a vacuity toward which all the Christian year is focused, toward which all our hope is directed, on which the Christian hope stands or falls. This is the nothing that means absolutely everything to Christianity. You know what I'm talking about: the Empty Tomb. Why is that little cave so significant to Christians? What is there in it to give it such significance and importance? Nothing. Just nothing. And that tells us everything we want to hear. That nothing is everything we'd hoped for—hoped against hope

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THEODORE A. GILL is managing editor of The Pulpit. He greets readers through the column "For the Record" on page 31.

for. It means that the enemy is vanquished, that Jesus is the Christ, that we are no more afraid, that our hope is surely founded, that life with him is endless, that victory is assured. He is not there; he is risen; the tomb is empty. And that emptiness is the fullness of our faith, the fulfillment of all the ages. That is the most there ever has been, made out of the least there ever could be.

And the whole life of Christ, between that beginning and that end, was of a piece with them. Once again the clue comes from our text. The miraculous picnic is over and Jesus gives his orders. "Gather up the fragments left over, that nothing may be lost." "That nothing may be lost!" That was not spoken by one, Jesus, the tidy citizen. That was spoken by one, Jesus, coming as near to being a theologian as he ever did in his life. There in one simple, homely word of caution, Jesus defined his message, his mission, and his ministry. "That nothing may be lost. . . ." That is the essence of all that he was about. He was always watching out for the nothings, taking care of every broken thing for which no one else cared. Always, always, always he was revaluing, restoring, reinstating what others rejected or ignored. In his Kingdom, he made it plain, "nothings" would not be wasted and contempt was ruled out.

THE New Testament is full of this kind of maximizing of minimums, this making much of little by caring for the broken pieces. He took the insignificant mustard seed, and made it the symbol of the mysteries of vitality and growth. He turned vulgar leaven into the token for the transforming power of his Kingdom. He told of a woman's concern for a lost coin, of a shepherd who looked for a lost sheep, of a father who welcomed home a lost son. Always, for him, it was the "last and the lost and the least" who mattered. It was the nobodies and the nothings that interested him. "Those who are well have no need of a physician, but those who are sick." "The Son of man came to seek and to save the lost."

That, of course, is where you and I come in. "Thank God," we may say in all piety, "thank God he did come for the nobodies, for we are they." What if he had come for the somebodies—for the robust of soul and the perfectly adjusted, for the man completely at home with himself. Why you know, every one of you, that he wouldn't ever have met one of us here present. For we aren't that well, and we are lost. We are left-over pieces of humanity and fragmentary men and women. I am not giving away the secrets of the pastor's study when I say that at some level or other we all are anxious and ashamed of our anxiety. You and I need the assurance of forgiveness for all those things we know about ourselves for which we cannot forgive ourselves. We need to know that we are accepted by the One who matters most, so that then we can begin to accept ourselves. If *God* can accept me as I am, then surely I can stop beating myself over the head with my own shortcomings, can begin to accept myself and get busy with all the energies and talents so released.

Thank God then that Jesus in his concern for fragments has shown us this, that God does for give and accept. That he doesn't wait until we are whole, sinless, and wholesome before he takes us into his fellowship and communion, but seeks us out as we are, gathering us up "that nothing may be lost." He wants us *as we are*—wants us badly enough, fragmentary beings though we are, so he comes a-hunting for us. As we are, he wants us to live with him. Surely to know that is enough so we can begin at last to live with ourselves.

Think of it: Christ cares even for that which has come to nothing. That means that even our broken hopes, our shattered plans, our abortive attempts, our thwarted promises of good—all these leap into life again in his care. That means that everything worth while that we have wanted, and worked for, and failed to realize, still has a chance. He cares for what has come to nothing. Even fragments of dreams and hopes and visions and yearnings long sunk, of which only broken pieces still float on waves of memory. He gathers in the pieces. Whatever was willed right, however smashed it may be at present speaking, shall yet work out. Christ's concern guarantees that, and he has all eternity in which to work out his conservative intent. He is a Savior, and his salvation includes the rescue of every right dream and hope and plan from the disappointment that devils them now.

Should we then relax and trust him to gather in and perfect the schemes and projects we've been pushing? Should we just give up—hand over our plans to him and postpone their completion to eternity? Not on your life. The faith that he takes care of worthy enterprises nerves us to more energetic action than before. We work now not in desperation but in confidence. We live not on the dissolving brink of panic but on the solid ground of hope. We need not oscillate so wearingly between optimism and pessimism. Confidence in our ultimate success in Christ does not dispirit us; it creates the atmosphere in which we can really work and build. We don't give up so easily any more.

OUR trust is in a saving God, in a God who can yet make everything of that which seems to be coming to nothing. We worship one who wills "that nothing be lost." That faith does not permit us to relax. Instead, it gives us the platform for new endeavor. We work now in the confidence that whatever we begin that should be begun will be picked up and carried on to victory, perfection, success—whatever our mistakes, however short our time. And I say to you that work undertaken in that confidence will be work more freely, more daringly done. And our right work will get further exactly because we who push it here know that God will take it all the way at last.

Though there must be an end to our catalogue of how Jesus makes much of little, maximizes the minimum, there is no end to the ways in which he turns nobodies and nothings into somebodies and something. Children were shoved around, and he

ade them a measure for us all. Women were pt in the dark, and he raised them into the light love and reverence. His spirit broke slavery. He will not break a bruised reed or quench a oldering wick till he brings justice to victory."

It was the love of Christ which set him to turn- g nothings into everythings. The same love with- it which, as we noted in the first sermon, even ir most spiritual everything profiteth us nothing. hat Jesus Christ was doing in all this was living it the healing, saving, redeeming, restoring love God. As the late Dr. Howard Chandler Robbins marked, it is that love that has made all the fference. "From this love there have flowed new brings of hope for lives passed by, for lives ig- ored, for lives thrust out in scorn from human llowship. In this love was born a concern for he human person which is today the very corner- one of human freedom. And by that love, if we re wise, we shall try the standards of our civili- ation, the truth of our traditions, and the justice f our laws."

III. Some Wrongs That Are All Right

WE are especially proud nowadays of the Christian faith's therapeutic value. We love o talk about how useful Christianity is in mend- ng broken hearts and healing wounded feelings nd pulling us through sicknesses and building up ur strength and straightening out inner conflicts. Ve find ourselves actually bragging up the faith or its medicinal importance, as if it were a won- er drug or a new liver tonic.

We are pretty sure that we have expressed hristianity best when we have talked about it in erms of health and strength, have mentioned its tamina and vitality, have spoken of it as a steely- nuscular, red-corpuscular thing. And of course here *is* much truth in all that we say about the wholesomeness and helpfulness of the faith. There *s* something tonic about the faith. Christians ought of all men to be the best braced and the most racing. In God they have their trust. They ought o move out with confidence and courage, strong with a strength not their own, purposeful with a power from beyond themselves. As we find our forgiveness in Jesus Christ, we ought to find with t relief and release from all the nagging guilts nd niggling shames that plague us and ride us nd tie us in knots. As we discover the grand, spreading horizons of eternity, all glowing with hope and radiant with promise, there ought to flow out of us all the panic and frenzy, the bitter- ness that death can generate at the very heart of life. In a very real sense, the true faith, fully ex- plored and appropriated, does heal and make whole and enspirit and vitalize.

But now, having said so much, I should like to flip the coin awhile to see the other side of all this. It is an arresting idea, isn't it, that the opposite of all that we have been saying is at least as true as that was? We've been agreeing that Christianity could be described and commended in terms of health and wholeness. Now let us note the interest- ing if not significant fact that signs of physical malaise, infirmity, may be even more appropriate symbols of what Christianity is all about. What I'm trying to say is that in our surprising and unpredictable faith, terms which are usually used to denote infirmity of one kind or another become words for real spiritual health.

For instance, by and large we do not see anything very good about a broken heart. Sensitive people, feeling people, go out in sympathy and tenderness and affection to the broken hearted. We do all we can as Christians to help heal the break, to comfort and encourage. We pray the Comforter who is the Holy Ghost, promised by our Lord. We are grateful when time and blessed memories and assured hopes and service offered others in their need—when all these help mend the broken heart, or at least make life possible and rewarding even with a broken heart. And we would much, much rather there were no such things as broken hearts.

Yet in another sense is not the broken heart an accurate symbol of an important part of the Christian character? Does not every Christian, in so far as he is Christian, live with a broken heart? Can we really claim to have lived as Christians until our hearts have broken over what we know about ourselves and the world? Does the man who is confident of himself and his own ability to do the right thing and go the right way, and always be good and faithful—does this man ever really get through to God? Does God ever get through to him? Can God ever climb over this great pile of self-assurance and self-righteousness and self-justification to get to the self-satisfied paragon on the other side? I think not. It is certainly the biblical and Christian witness that God makes himself known most surely and comes in with all his health and help most strongly to the humble, to those who see how badly they have slipped and how far they are falling and then, not giving up but looking around for help, ask God for another chance—forgiveness for what has happened, his hand with the next effort.

In the invitation to the sacrament of communion we call all those to the table "who are truly sorry for their sins and would be delivered of the burden of them, all those who desire his help that they may lead a holy life." There it is: those who are "truly sorry for their sins." That is the broken heart, the heart of repentance and penitence and contrition, the heart that knows itself and its world, the heart in which God can work. In a way one might say that the whole heart, the solid heart, the uncracked heart, is impervious to God. He can't get in there. He bounces off. His grace ricochets. But the broken heart—there he has entree, there he can live, there he has work to do. There it is that "if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." God enters the heart through the crack in its self-confidence. God enters the heart through the break which makes us need him.

There is another malady that comes to mind in this connection: a weakness for which no good thing can be said in its physical manifesta-

tion, but which spiritually is a necessary part of the Christian personality. I refer to thin skin, often spoken of as a physical and an emotional disadvantage. And believe me it is, when taken in its physical definition. Very blonde people and red-haired people are apt to be afflicted with thin skin, and you just have to live with one of these persons awhile to know what a nuisance and limitation thin skin can be to them. The sun must be avoided as the plague. When they go to the beach they must bundle up in towels and blankets, and slather inches of creams and unguents on the tiny parts of the face that are allowed to peek through the padding for breathing and talking purposes, and huddle the whole heap of terry cloth and humid humanity under as large an umbrella as possible, set up in the deepest shade obtainable —and with all that they still have to have the Unguentine ready for the second-degree burns that show up when the cocoon is finally unwound. Physical thin skin is no fun.

Neither is emotional thin skin. Each of you must know such a one: the hypersensitive person who is ever on the alert to take offense at anything that is said. Nasty meanings are read into every innocent utterance. Every remark is construed by the emotionally thin-skinned one as having at least oblique reference to him or her—always it is alleged to be an unkind, unfriendly, critical reference—and always the thin-skinned one is deeply wounded, incensed, infuriated. I don't know whom this kind of thin skin hurts most —the person who thinks himself everlastingly maligned and misunderstood or the poor innocent alongside him who knows that his every statement will be misconstrued, twisted, distorted, and that he who meant no harm will never know when he will find himself cast as the villain in a full-scale crisis.

Physical and emotional thin skin are neither comfortable nor convenient. But there is a kind of spiritual thin skin which is necessary to the Christian. This is a sensitivity, an impressionability, a lightening responsiveness that ought to be a component of every Christian life. We are to be alive and alert to need. Need ought never to have a hard time getting through to us. Where human need is concerned, we dare have no hide, no shell. At that point we are thin-skinned or we are not Christian.

We are to be thin-skinned in our attitude toward human statistics. The Christian has been called one "who reads statistics with imagination," who is sensitive and responsive to all that words and figures mean when they refer to people. We are to read the social statistics of our time with lively, baptized imaginations, turn them into human persons, actually bewildered, actually afraid. We are to look at our world and, through all the too-obvious clashes of nation against nation and power block against power block, we must see individuals, people of nerves and tears. When we hear about a world full of anxieties and tensions, we ought to translate that into men and women, worrying and wondering, feeling inadequacies, wanting to be sufficient, trying, succeeding, failing, fearing, hoping—worrying and wondering. We hear about a world in confusion, but instead of that remaining a fact for our academic consideration, we must make it a world full of our flesh-and-blood fellows for whom we are filled with compassionate concern as they are "hauled this way and that, solicited, exhorted, suspected, flattered, accused, driven, unseated, inflamed, abandoned, never at peace, never at rest, the object of pressures and contrary forces by the night and the day and the hour. . . ."

There is a religious sense then in which Christians must be thin-skinned. People have to be able to get through to them. Our susceptibilities have to be close to the surface of our Christian personalities. We have to be able to feel another's pain and sense another's need—not in any morbid way, but enough so our response will be swift and our help immediately at hand.

BUT now here is an interesting thing. No matter how large our collection of symbols of physical infirmity which are also signs of spiritual health, nowhere will there be quite as many as seem to cluster around the troubles some of us have with our eyes. The names we give a good many of our eye troubles are exactly the names we can give to the keenest, most discerning kinds of faith.

For instance, there is a very real sense in which the Christian is always color-blind. When it comes to his relations with his human brothers, color somehow is washed clean out of his sight. The Christian is the man who knows better than anyone else that in every ultimately significant aspect there is no difference in men: all are created by one God, all are equally loved by him, all have rejected him alike, so all stand in equal need of his forgiveness and help. Red, white, black, yellow—these accidents of pigmentation may be significant to the anthropologist, to the dermatologist, but the Christian hardly sees them. And in so far as he does see them it is in gratitude for those processes of creation which have not made a characterless custard of humanity but have put such rich variety of personality and temperament and appearance in the human world. And in so far as the Christian does see skin color it is in repentance and shame at what he has let someone else's outside do to his insides.

Fraternal color blindness is something Christians pray for. Far from being a malady, it is a sign of robust spiritual health. It is a sign that we are seeing at last with the eyes of faith, and no longer through the distorting lens of our own pride and prejudice. It would be good if this kind of color blindness were contagious, if we could get it one from another. But the one place we can catch it is at the cross of Christ, there where all men were judged and where all men were given a promise, where there was no discrimination in guilt and no discrimination in hope.

We ought all everlastingly to be trying to catch this color blindness. Until we have, we cannot

relax as Christians. That means, for right now, that we find a conscience on this question, if we have lost the one there was. Each of us, I suppose, has settled his own attitude on race relations—knows what he thinks about them and proceeds on that basis. But as long as our attitude is less than color blindness we cannot be settled, we cannot be satisfied with our opinions.

Always there ought to be the Christian conscience prodding and poking us along, saying, "This may be as far as you think you can go on this question today, but it isn't far enough. Don't you dare relax in some pattern of thought or habit of action or formula or prejudice. I know that your heritage helped shape your present attitude, I know that your environment had a lot to do with it, and maybe even some painful experiences—you wouldn't be the first one who found himself despising some of God's beloveds because they threaten your real estate values. But no matter why you feel the way you do on this question today, God asks that you do better with your attitudes by tomorrow, that you never give up on yourself, that you stay dissatisfied and unhappy with yourself until you too have contracted his own color blindness."

AND oh so many other eye-trouble terms there are that speak as well of the soul's strength and health. Some people are born with double vision, and what a bewildering and perplexing affliction that must be. Yet there is a way in which the truly discerning Christian *has* to have double vision. We are to see more than the materially obvious. The Christian sees human hate and, like everyone else, he sees how it poisons and disturbs human relations. But with his double vision he sees as well how it throws up barriers between the man and God, making more difficult our communion with him. The Christian sees human love and, like everyone else, sees how it sweetens and straightens our human relations. But with his double vision the Christian sees as well that in that human love a man may be returning the love of God—loving Him in his fellow man. The Christian sees the wonder and the beauty of the earth and, like everyone else, is thrilled and awed. But with his double vision the Christian sees as well the Creator behind all this, and honors him in his magnificent creation. The Christian sees the bread and the cup and, like everyone else, recognizes them as religious elements. But with his double vision the Christian sees as well the sacrifice of one who died for our sakes, sees the bond of our union with him and with each other as members of his mystical body, sees the seal of his promises to us, sees the blessed assurance of his presence with us, sees a pledge of his coming again.

And so it goes. Everything has a spiritual reflection. Every word we say throws a spiritual shadow. Everything we do has a spiritual meaning which rides on the back of the action itself. And it is the Christian's double vision which perceives all this and makes us at home in a world bigger than itself, keeps us oriented in a sacramental universe.

Nearsightedness, farsightedness: there need be no end to this clinic for Christians. The idea is open-ended. Other suggestions will occur to all who reflect. And from the reflection, spirits that humble themselves will emerge strengthened and robust.

A Pastoral Prayer

By W. Howard Lee

Saint Augustine, Florida

O LORD our God, we lift heart and voice to thee in adoration and praise. We worship thee, our Creator, and give thanks to thee for the precious gift of life thou hast bestowed upon us and for the part thou hast given us in fulfilling thy divine plan in the world. We thank thee that thou hast opened our eyes to thy glory, hast shown us the revelation of thyself in thy word, and hast called us into the fellowship of Christ. Mindful of all thy mercies that daily flow into our lives, we offer unto thee our praise and thanksgiving.

We bring unto thee, our Father, the burden of our guilt; we confess that we have followed the selfish devices of our own hearts, have listened to the voice of the world and have marred thy image in us by purposes and plans thou couldst not own. Have mercy upon us, O Lord, and of thy goodness take this burden from us. With thy forgiveness endue us with power to rise above our weaknesses and to walk in newness of life.

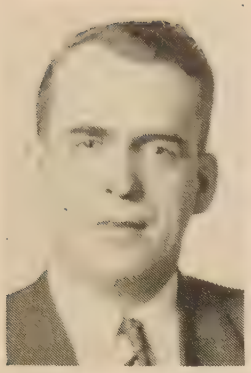
Attend us, O Lord, in all our doings: in the work and leisure of the common day as well as on this Sabbath of rest and worship; in our plans for the future, as well as in the achievement of the present. Fix in our hearts the eternal purposes of thine everlasting Kingdom, that we may not waste our efforts in vain striving, but may know *now* thy peace which passeth all understanding.

We commend to thy loving care all those who are dear to us either in family or friendship. Grant thy mighty protection to those in any kind of danger; deliver us all from fear through knowledge of thy perfect love which casteth out fear. We pray, too, for our enemies, those who despitefully use us and persecute us. Teach us the mind of Christ in dealing with them.

Guide our country; further the quest for peace among the nations. Purify and enliven thy church throughout the world that she may faithfully and powerfully declare the good news of salvation, through Jesus Christ our Lord. Amen.

Title and Text

ANDREW PERRIN BURTON, First Baptist, Rensselaer, N. Y. "Finding Something to Lean On." I Kings 18:44—*Behold, there ariseth a little cloud out of the sea, like a man's hand.*



The Power of Christian Faith

By Karl H. A. Rest

This is the victory that overcomes the world, our faith. I John 5:4.

FAITH has not always had the place in life it has deserved. Even Christians sometimes fail to accent its importance as a power in life. Let us approach one of these lukewarm members of the Christian church with the question, how is it that you carry so lightly this matter of faith?

Blunt as the question is, it does not phase him in the least. He has a ready answer: "It does not really make much difference what a man *believes*, because everything depends upon how he *acts*."

Does it really make no difference what you believe? If you have a boarder in your rooming house who claims it does not matter what a man believes, says Gilbert Chesterton, you had better count the silverware before he leaves the premises. The advice is not amiss. If a man does not believe that honesty is important, he is apt to help himself to everything within the reach of his covetous eye. If he does not believe that life is important, all life is in jeopardy whenever it competes with his major interests.

Far from being a matter of little consequence, faith is the decisive issue of life. How a man acts depends upon what he actually believes; nothing makes so big a difference in his life as the faith to which he holds fast.

Faith without Power

The power of Christian faith is not always clearly seen. When the children of this world look to the Christian church, they do not know just what the children of the church should be like. They do, however, expect Christians to be different. Yet if you line them up side by side, church member and non-member, with a full case history of each at hand, there is little to distinguish one from the other. Only here and there will you find a Christian who shines out in brilliant splendor.

Why is not the power of Christian faith more clearly recognized? In case history after case history, where Christian faith has not proved itself a thing of power, you will find it was held only half-heartedly. It is not surprising that a lukewarm faith produces only fair results.

Had these Christians invested the same energy and devotion in their Christian faith as they have given to faith in their daily work or in their special interests, the picture would have been entirely different. We affirm the insight expressed by Oliver Wendell Holmes when he said that Christianity is the flag under which many people sail but it is not the rudder which steers their ship.

When we yield to temptation we become painfully conscious of the feebleness of our faith. We realize our need to strengthen our faith and to take a firmer hold on reality.

Redeeming Power

Our faith, of course, does not depend solely upon our own power; ultimately it rests upon the power of God. "My hope," says Frederick Dennison Maurice, "is not in my hold on God, but God's hold on me." Faith is thus more than human activity; it is born out of divine and human interaction. "God is at work in you, both to will and to work for his good pleasure."

Our gospel proclaims the good news that the same power which raised Jesus from the dead is also active in us. We do not merely hold faith; we are held by faith. We do not merely possess faith; we are possessed by faith. The security of our faith does not rest upon our power, which is fluctuating; it rests upon the power of God, which is eternal.

An incident occurred some years ago which may be used to illustrate vividly the surpassing greatness of the power of God. A vessel was stranded on a sand bar in Boston harbor. Tug boats were hooked to it, but it would not budge. A stationary engine likewise failed to move it. Finally two barges were placed in position, one on each side of the grounded craft, and under it was stretched a cable whose ends were fastened securely to the barges. When the tide came in the cable tightened, the barges creaked and groaned, and the stranded vessel was freed.

Often our lives resemble that vessel stranded on a sand bar. Try as we will, we cannot free ourselves; we lack the necessary strength. Our situation would be hopeless if we depended solely on our own resources; but faith depends not merely on man's strength but also on God's power. The mighty ocean of God's redeeming power comes in with the tide of faith to free the stranded ship of our lives.

KARL H. A. REST is pastor of Emanuel Evangelical and Reformed Church in Manchester, Michigan. Active in his synod as well as his state council of churches, he has found time to produce several books, the latest of which, When Stones Hurt Your Feet, *was published last fall by Muhlenberg.*

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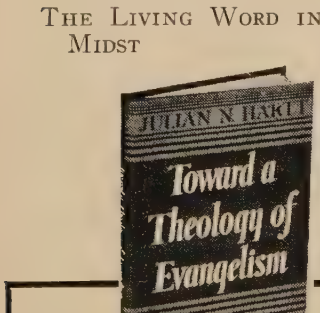

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Come Let Us Worship

By Clarence Seidenspinn

Evanston Assembly Services

THE Evanston Assembly of the World Council of Churches did not disappoint the delegates and visitors in the quality of divine worship which it made possible. Services were carefully planned, celebrated with spirit and intelligence and in every way took advantage of the opportunity of the occasion.

The variety of these services was astonishing in itself. The opening and closing services were separate units with special themes because of their time location in the Assembly. The great Festival of Faith at Soldier Field was in a category of its own. So was the dramatic service in McGaw Hall on the second Sunday evening. It was a dramatic and worshipful commentary on its theme: By the Waters of Babylon.

In addition to these rather special services, there were daily services of morning and evening prayer. Like the opening and closing services, they were held in the First Methodist Church. This ensured a splendid setting for the service. The beautiful Gothic nave, enclosed with some of the finest, most brilliant glass in the midwest, consummated in the magnificent chancel with its great oak reredos and fine rose window, formed a perfect setting for the worship of the Assembly.

Careful Planning Reflected

These services were carefully planned and led by intelligent churchmen cooperating at every point with Dr. Harold Bosley, minister of First Methodist Church, Dr. Austin Lovelace, organist and choirmaster, and other staff members and choristers of the church.

Typical of these services was the one of August 30 led by Bishop Barbieri of South America. This was morning prayer which began with scripture sentences, hymn, call to confession, general confession, prayer of pardon, the Lord's Prayer, the Venite, the Gloria Patri, and moved to the New Testament lesson, the confession of faith, the collect for grace, the prayer, the meditation, hymn and benediction.

There were also the different services of Holy Communion sponsored by various church bodies. Some of these celebrations were on Sunday and others on weekdays. They were pervaded by a high spirituality but w also haunted by those divisive gho which still separate Christians d from another. For this reason, yo columnist felt that they might w have been omitted. If the theology a traditions of the various church bod constituting the World Council ma it impossible for them to share t central service of Christendom, th why underline such differences in world meeting by announcing vario special services which only point the lack of unity that still exis among Christians?

The Festival of Faith

Most dramatic of the services at t Evanston Assembly was, of cours the Festival of Faith at Soldier Fie Into this immense amphitheater ov 125,000 people came to witness their Christian solidarity. The gener setting and situation wonderfully pr pared us all for the service prope It was a beautiful evening with t summer moon rising over the lak The air was filled with the singing the multitudes, and was vibrant wit expectancy as the great congregatio awaited the service proper.

Written by Helen Kromer and d rected by John F. Becker, the servic met our every expectation. The Re George E. Johnson, then of the Oa ton Community Church, narrated th service to professional and devotiona perfection. Directed by Myra Kinc the dance chorus brought tremendou interpretive impact to the service i the shifting patterns of its choreog raphy. Antiphonal trumpeters an choruses, placed in various station of the amphitheater, gave thrillin emphasis to the musical parts of th service.

Major Theme

The service began with a grea procession of the delegates announce by the trumpeters. It was based upo three central biblical themes: the cre ation, the redemption and the fulfil ment set forth in the words: "Th promise of my Father upon you."

The development of this majo theme was supported by the narra tion, by statements from severa World Council leaders, by the antiph onal singing and by the choreographi movement of several hundred dan ers, flooded by multi-colored lights, i

e center of Soldier Field. People re deeply moved by the reality of e Council theme as set forth in this amatic presentation: Christ the pe of the World.

Impressive also was the opening nday service at the First Method- Church when the 600 delegates led the first floor of the nave, having ved in procession, wearing their lorful vestments, to open the service. e Old Testament lesson was read French, the New Testament in eek, the Apostles' Creed was said German. Other parts of the service ere spoken in English. Bishop Ox- m preached the sermon that re- cted the feeling and determination every person present: We Intend Stay Together. One questionable te perplexed your columnist, as in- ed it always does, namely, the pres- ce of assorted TV cameras and her photographers. If one is to orship Almighty God alone in purity motive, he and his ministers will t be on dress parade for TV. In spite this hurdle, however, the service as deeply moving.

A Pastoral Prayer

By Alvin D. Johnson

First Baptist, Middletown, Conn.

OUR Father, God, we believe in thee as the way, the truth and he life, but somehow we lack the ynamic faith to live by our beliefs. gain and again we fall short of the ulness of Christ's way; we live in alf truths and experience only half oys. Thou hast made us and we are hine. We are not proud of what we re nor of what we do. Why dost thou till surround us with a forgiving, ternal love? Such knowledge and uch love we cannot comprehend. O ather, we confess our faults and our nability to cope with them. Wilt thou eave us desolate? Wilt thou abandon is to the bitterness of our own fail- ngs? Art thou still powerful to save? O God, reveal thyself to us with such ower and purity, with such a crea- ive, fresh, overpowering love, that we shall be lifted up, transformed and e-created in thine own image.

Teach us to make our lives a channel hrough which thy spirit may pour orth into the world. Too long have we llowed our lives to be filled with the ediment of plans and schemes; too ong have we obstructed thy spirit. Now, even now, send a mighty torrent f thy spirit to carve a channel wide nd deep that we may be refreshed nd thus become a blessing to all who know us. Amen.

Consolation

If a friend your faith betrays
And you don't know what you'll do,
Just recall to your relief
That the Master lost one, too.

C. W. VANDENBERGH.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

"A Wise Man." Matt. 7:24—*"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock."*

RAY FREEMAN JENNEY.
Bryn Mawr Community,
Chicago, Ill.

• • •

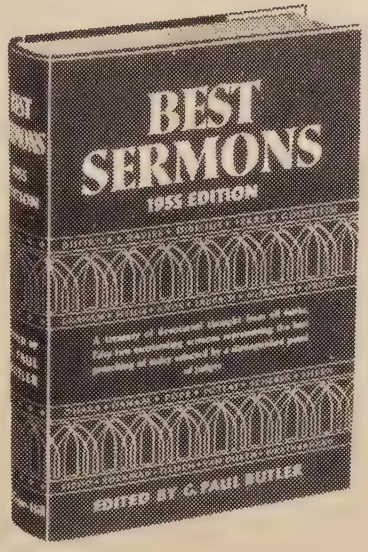
"Prepare for the Best." Matt. 25:10—*"The bridegroom came, and those who were ready went in with him to the marriage feast."*

WYNN WARD.
First Presbyterian,
Sioux Falls, S. D.

• • •

"Time." Psalms 90: 2,4—*From everlasting to everlasting thou art God . . . a thousand years in thy sight are . . . as a watch in the night.*

ROBERT J. HODGEN.
Gilbertville, Mass.



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Sermon Summaries

The Art of Bursting Bubbles

By James W. Marshall
Embury Methodist, Little Silver, N. J.

PSALMS might be called a bubble-bursting book. In Psalm 94 we read:

Understand, O dullest of the people!
Fools, when will you be wise?
He who planted the ear, does he not hear?
He who formed the eye, does he not see?
He who chastens the nations, does he not chastise?
He who teaches man knowledge,
the Lord, knows the thoughts of men,
that they are but a breath.

We assume we are supreme. We violate the moral codes and think we are clever. This is the human situation, and the Psalmist breaks our bubble and reminds us that God has the last word. He who formed the eye, sees. We can't sin, individually or nationally, and get away with it. The bubble is broken and we see our need of God.

In Psalm 33 we read:

A king is not saved by his great army;
a warrior is not delivered by his great strength.
The war horse is a vain hope for victory,
and by its great might it cannot save.

What a bubble to burst—the bubble we build around us whereby we think we are unbeatable because we are relying upon material strength!

This is subversive to the superpatriot, be he living in the day of the Psalmist or in our own time. We might well paraphrase this by saying:

The atomic bomb is a vain hope for victory
And by its great might it cannot save.

Spiritual Defenses

How well we ought to know this. Of course we do talk about spiritual defenses in our day. We say that faith is our most priceless weapon—everybody is saying it—but our secret faith is in the work of our hands, not in the hands of God to guide us. We really believe, when the chips are down, that it will be our H-bombs which will finally crush communism, not our faith in God. But here we find our comfortable bubble disintegrated, for the truth of history is that war horses are a vain hope for victory—that a nation is as strong as its people's inner spiritual defenses.

I think so often of France these days, torn as she is by political strife. But I think most about France prior to World War II when it had its impregnable Maginot Line and a stan ing army of ten million men—a li and an army built and maintained the expense of public health and hou ing. Yet within a fortnight Fran fell. Why? Precisely because the pe ple of France became comfortable their faith in material might—10 m lion men and the Maginot Line. B France fell because spiritually a morally she had already fallen. H spiritual defenses were down a Frenchmen sold out to the enem They were captives of the enemy b cause they had first been captured b faith in material might. And it c happen here as well.

'You Can't Take It with You'

There is one more bubble-burstin passage to which I would like to dra your attention. This time the Psalmi breaks a bubble which hurts. Liste to these words from Psalm 49:

Be not afraid when one become rich,
when the glory of his house in creases.
For when he dies he will carry noth ing away;
his glory will not go down afte him.

The bubble is broken and we a have some of its spray on us. Th truth is, "You can't take it with you. Funeral shrouds lack pockets. In on trenchant sentence Jesus asks, "Is n life more than food, and the bod more than clothing?"

Greatest Thing in The World

By Raymond E. Balcomb
First Methodist, Medford, Ore.

PAUL taught that above all th gifts of the Spirit is Christia love—the quality of ethical and af fectionate concern for one another' well-being expressed by unbounde good will. This love, he said, is th greatest thing in the world. Why i this so?

In the first place, love is the greates thing in the world because *humanit cannot live without it.* It is essentia to a healthy and normal personal life We hear a lot these days about neu rotics, people whose spirits are sick What makes a person neurotic? In th opinion of some of the ablest moder psychologists, most neuroses have a their root a conflict due to lack of love This characteristic seems common t all: they have a feeling of being un wanted. I think it is significant tha Cabot and Dicks, in their classic boo dealing with the ministry to the sick say that what "adolescents need is first, affection; second, understanding and third, patience." In a word, hu man life, if it is to develop normally must have love.

Moreover, we cannot function effectively without love. Would it be possible to be a housewife without love? A. B. Davidson, an Old Testament expositor of rare ability, used to comment on that well-known passage from Isaiah which says that they who wait upon the Lord . . . shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." He would say that most of us occasionally *mount* up with wings like eagles in the inspiration of some great moment. And we *run* and not be weary is not such an unusual feat, either. A furious burst of energy sometimes leaves us amazed at our own abilities. But to *walk* and not faint is the most difficult of all things to accomplish. To keep up the daily round at a steady pace takes all that most of us have. And without love we soon faint.

What is true of us as individuals holds for society also. No community can be healthily normal and effective where love is absent. Friendship disintegrates the moment people begin to think exclusively of their own welfare instead of displaying concern for one another. Several people may live in the same house, but there is no home unless they affectionately prefer one another. No material assets can cover a deficit of ill will. "Better is a dinner of herbs where love is," opines the book of Proverbs, "than a fatted ox and hatred with it." So it is with every social unit, right up to the national and international level.

A Simpler Way

In the second place, love is the greatest thing in the world because it is *comprehensive of all other virtues.* The Jews of Paul's day were trying to work their way to heaven by keeping the Ten Commandments and the thousand other commandments they had added to them. Jesus' whole life was a demonstration of the simpler way of doing God's will. Just do this one thing and the thousand and ten will take care of themselves. If you love you cannot help but fulfill the whole law.

A. J. Cronin, in his autobiographical *Adventures in Two Worlds*, tells of an incident which happened in Connecticut. Henry Adams was just an average white-collar worker who took an average pride in his modest home and garden, his wife and his three children—two girls and a boy. The boy was his assistant in the garden, and many a happy hour they had together. When the war came, the Adamses decided to take in a refugee child for the duration. Henry wasn't too enthusiastic about it, but he agreed. So a little central-European by the name of Paul Piotrostanalsi came to live with them.

Transforming Love

Paul was half-starved, bony, with close-cropped hair and frightened eyes, and could speak not a word of English. As the weeks slipped past, the Adamses began to taste disillusionment. Perhaps because of the terrors of war and privation and uprooting, Paul was hard to handle. He had confused ideas about honesty and obedience. As he acquired English, he became evasive and adept at stretching the truth in convenient ways.

Toward the girls in the family he was neutral, and he merely tolerated his foster parents. His only attachment was to the young boy, Sammy, for whom he had taken an immediate liking.

One day Paul came down with a sore throat. Against strict injunctions he had gone swimming in a creek known to be polluted. His fever rose and he was isolated in his room. Because the danger of contagion was great, none of the children, not even his beloved Sammy, could see him. Then one morning, when Henry Adams went in to wake Sammy, he found that Paul had crept from his room to Sammy's and was in bed with his sleeping chum, breathing in Sammy's face. A week later Sammy was dead from the virulent infection.

Some time later Cronin paid a visit to the Adamses. To his surprise, Paul was helping Henry in the garden. "You still have him?" he questioned incredulously. "Yes," said Henry, explaining that the boy had improved, was "quieter and brighter." Moreover, friends would no longer have trouble pronouncing his name. Adoption had made him Paul Adams!

Unrestricted Love

In the third place, love is the greatest thing in the world because the *capacity to love has no boundaries and no limitations.* Walter White, long executive secretary of the National Association for the Advancement of Colored People, was the son of a postman. For 43 years he carried mail in Atlanta, and on his modest salary he bought his own home, raised nine children and helped seven of them through college. Although a member of a race which has had more than its share of reasons for bitterness, he knew no hatred.

One day he was struck by a speeding driver. Because he was fair skinned, the unconscious man was rushed to a white hospital where doctors worked feverishly to save his life. Then a relative who was quite dark arrived at the hospital, and White was snatched from the examination table and transferred at once to a Negro

The Bulletin Board

Contributed by Alfred C. Peterson
First Presbyterian Church
Altoona, Pa.

STILL WATER AND STILL RELIGION FREEZE QUICKEST.

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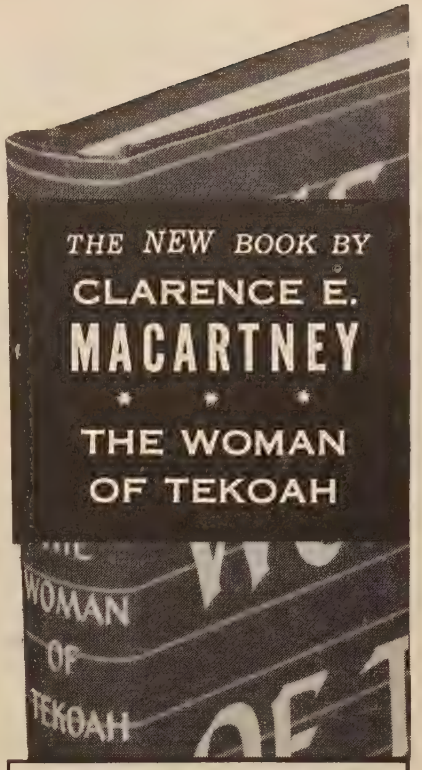

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What Shall We Do with Jesus?

By Richard A. Wolff

Central Congregational, Lynn, Mass.

"Then what shall I do with Jesus who is called Christ?" Matthew 27:22.

THIS is the inescapable question about the inevitable Christ! Ever since Jesus was born, people and societies have tried to get rid of him. Herod tried to have him killed as a baby. The rulers and priests were disturbed about his rare leadership as a young man. Pilate tried to get him off his hands when he was at the hei of his career. He tried to wash hands of him. He found he could He ended by crucifying him. He his good but he lacked the courag stand for him and, in trying to abs himself, he allowed him to be cr fied. But he could not get rid of Je in that way. People are still tryin and failing. The plain truth is that do not like Jesus. We do not Jesus! He disturbs our consciences our way of life and gives us no r Hence, we try various ways of deal with him.

Indifference

In the first place, we try to d with Jesus by being indifferent to h There was something ironical ab Palm Sunday in that part of same crowd that acclaimed him lou on that day shouted "Crucify him" few days later. There is somethi about mobmindedness that kills co age and destroys character. In mob, men lose their souls and do w they would never do as individua Pilate tried to do the impossible ab Jesus—to remain neutral—but in t ing to remain neutral he turn against him. So indifference, wh was demonstrated by mobmindedn and neutrality, was the most dea enemy that Jesus had then—and s is today. It is the vast host of peo who do not care about him, those w have the "so what?" attitude who a his greatest enemies. The lack of co cern for him is still the device used deal with Jesus but it is not succe ing. He stabs us awake again a again and will not let us alone.

Explaining Him Away

Again, there are those who deal wi Jesus by attempting to explain h away. There are those who deny H historicity, who say that he nev lived at all and that the whole sto of Jesus is nothing but a myth. H utterly absurd! History has long sin proved his existence. Every time look at a calendar we acknowledge t greatest event that ever happened the history of the world—the birth Jesus from which our years are nu bered. Others try to explain him aw by stripping him of his divinity a saying that he was only a man. Th say he was a good man along with t prophets and many other good me Those who follow Jesus all the wa from the sermon on the mount to t cross and to the resurrection kn that he was more than a man, kn that it was the power of God wit him that made his eternal victory po sible. Others try to explain Jes away by saying that he is now out date. They say he and his messa were valid back in the days when li was simple and the universe was n so complicated. But our social and p litical life and conditions are vast different and these render Jesus obs lete. Only the weak people of his d could follow his gospel and life. It not practical for the strong in th

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Sentimental Attitude

Furthermore, there are those who ould try to deal with Jesus by senti-entalizing about him, by praising s holy name and thinking they have us discharged their responsibilities hen they have said beautiful things out him. Now it is true that he was e most beautiful man that ever lived. is also true that the two greatest ays of the Christian year, Christmas nd Easter, inspire us to heights of ve and devotion. Down through his-ry Jesus has inspired great music, reat art, great architecture. We would ot in the least belittle his character nd its contribution to our cultural eritage. We would, however, do well o take note of the fact that there is metimes a difference between emo-onalizing about Jesus and following im. There were people who were glad o sing "Hosanna" to him but did othing to change their lives for him. If our emotionalizing leads us to reater dedication and higher devo-ion to him, then it serves a purpose. ut if it becomes a substitute for dopting his ethical pattern for our-elves and our world, then we are but rying to get rid of him. How much asier it is for us to praise Jesus han to make him the King of our ives! Christian people down through he years have built great churches n his name. But it is easier to build great church in the name of Jesus han to transform society according o his way of life. Newspapers some-imes pride themselves on giving hristian churches a lot of publicity. hey sometimes find it easier to do his than to adopt a really Christian ditorial policy. We are proud of the act that sessions of the senate are pened with prayer but it is much asier for our senators to pray in the ame of Jesus than to legislate ac-ording to his ways and to stand for olicies that would be in accord with is will. You see we find it easier to render him lip-service and to praise im with our mouths than to praise im with our lives and take his will eriously into every phase of our life, ersonal and social.

Evil Forces Crucify Him

And we try to deal with Jesus by rucifying him. The enemies of old ailed Jesus to the cross but they did ot really kill him. The real cruci-xion of Jesus took place before that vent. It was a combination of evil orces—the forces of nationalism, ma-erialism, legalism and jealousy—that brought about this shameful act. These forces are still present in our world today and hence the crucifixion is a continuous process. Anything that denies his will and destroys what he stands for is crucifying him. We crucify him by denying that he is alive today or that he has any bearing on our present situation.

We would not think of nailing him to the cross, but we are perfectly willing to share in his crucifixion by keeping him aloof from many current problems and issues. We crucify him by denying that his gospel has any connection with current problems or that he has anything valid to say to

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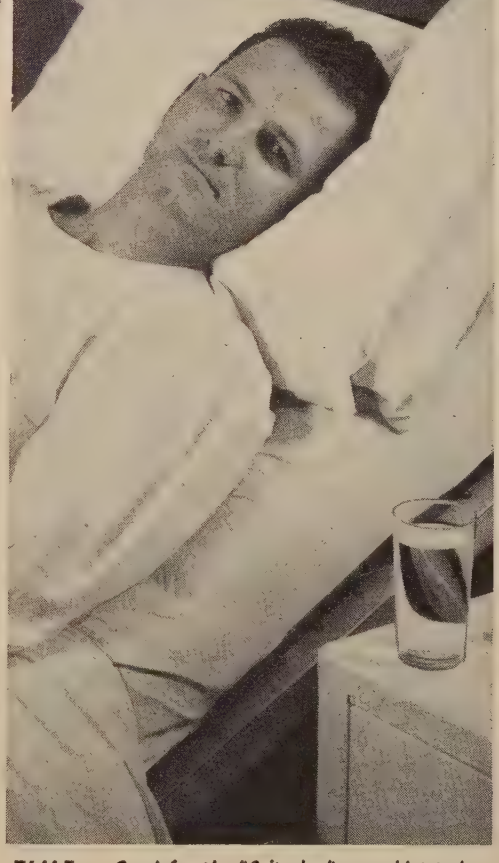

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our world today. I was greatly disturbed recently when I came across a syndicated article which appeared as an editorial on the front page of one of our leading New England newspapers. The writer's point of emphasis was that we ought to keep religion out of politics and that the Christian churches ought to have nothing to say about current issues in government, society or business. It launched into an attack on the National Council of Churches for upholding the dignity of individual rights in senatorial hearings. It was a deliberate attempt to make religion ineffectual and innocuous and to nullify its effect upon our present world. It reminds one of a similar attitude taken by Adolf Hitler when he wanted the churches to keep out of politics. Of course he did! When they were preaching against his nefarious practices and standing for the truth of Jesus Christ rather than false dictatorship he wanted the churches to mind their own business, so to speak. He did not feel the same way about those who went along with his program and condoned his practices. He did not attempt to silence the pulpits that remained quiet about him. The point is that we want to keep Jesus out of politics only when he is against our interests and when he interferes with our evil practices. We too demonstrate the modern method of crucifying Jesus by trying to make him irrelevant for our time.

Jesus has a message for every a of life, and keeping him from havi anything less than this is crucifixi Shall we keep Jesus out of politi Is not this exactly what is wrong wi our world today? We have been ke ing Jesus out. It is time we put Je into the center of things where belongs. Is it any wonder the wo is in the condition that it is? It is ti we put Jesus into our politics. It time we put Jesus into our busin relationships. It is time we put Je into our international relationshi Keep Jesus out? No, let's put him in every area of life where he belong Not until we do will we have the ki of world we are hoping for.

Accept Him

We cannot get rid of him by bei indifferent to him or explaining h away, sentimentalizing about him crucifying him. The only thing we c do with Jesus is to follow him a accept him as our Master. He w haunt us and give us no peace until w do precisely that. He confronts us every situation. We go to war only hear him say, "All who take the swo will perish by the sword." We g angry and want to do others harm on to hear him tell us to love one anothe We seek to pass judgment on othe only to hear him say, "Let him who without sin be the first to throw stone." Yes, the only way to deal wit Jesus is to accept him. The basic pro lems of our time are not economic o political, important as these may b The basic problem is moral and spiri ual. People are saying, "What wi happen if a depression comes?" "Wha will happen if we get into anothe war?" I would like to ask, "What wi happen if we do not accept Jesu Christ?" That is the supreme questio that confronts us all. What are yo doing with Jesus? Are you trying t get rid of him or are you following him?

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The Cup and the Cross

By Louis A. McCord

First Baptist, Maysville, Ky.

THE cross is the one symbol that Christians of all communions accept equally, without question or qualification. It does not, however, have the same meaning for all people, and in recent years its import has become less to Christian people in general. This is not good. The cross is the heart of our faith and it must ever be kept so. Christianity without the cross is Christianity without life—it is not Christianity!

Paul made the cross his theme and moved Christians of his time and ours by his forceful words: "Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." Again he said convincingly: "I decided to know nothing among you except Jesus Christ and him crucified."

Like Paul, the other apostles and e early church fathers made the oss the center of the gospel message. has been the theme song of devout lievers through the ages. Why, then, we tend to push the cross to one de in our day?

Perhaps the answer lies in our fail- e to see it in its relation to the ord's Supper—the connection be- ween the cup and the cross. To find is relation, let us first consider the ue meaning of the cross.

At least six views have been taken the crucifixion. While all have alue, none should be taken alone; ut rather, each should be considered its relationship to the others.

Some men have conceived of the oss as a terrible miscarriage of oman justice. Certainly it was that. ne cannot read the Gospel narratives ealing with the death of Christ with- ut becoming indignant over the in- ustice done him. But the experience as more than a miscarriage of jus- ce.

Many Interpretations

There are those who say that the rucifixion resulted from extreme care- essness and indifference on the part f the Roman government. They argue hat Pilate could have handled the ituation more effectively. We readily dmit that this was true, but we know lso that the cross was more than an vidence of carelessness.

Others insist that the crucifixion as merely an act of selfish com- romise on the part of Pilate to save is own position. True, we admit; but he cross was more yet.

Closer, perhaps, to the truth is the laim that the cross resulted from he fact that the Jewish religion had eased to be vital. True as that may e, it isn't an adequate explanation.

Others explain that the crucifixion as a cruel and horrible death im- osed upon the world's finest person. Without question, it was that. Jesus as the finest character the world has ever known and his death was tragic o say the least, yet the cross experi- nce was more than mere tragedy.

Necessary for Redemption

The cross must be recognized as a glorious necessity in God's great plan of man's redemption. It must be seen that all the events taken together—the betrayal, the false accusations, the mock trial, the appearance before Pilate, the crown of thorns, the crucifixion—result in a total far greater than the mere sum of the several parts.

To see this we must understand the relation of the cross to the cup. We must return to the scenes in the Upper Room, in the garden and Gethsemane. Jesus knew that his hour had come. There was no turning back.

Prophetically, the "victory hour" of Jesus came in the midst of Israel's most significant religious occasion, the feast of the passover. We hear the words of the Lord: "I have earnestly desired to eat this passover with you before I suffer; for I tell you [my disciples] I shall not eat it until it is fulfilled in the kingdom of God." From the time when "he set his face to go to Jerusalem," everything had been leading up to this hour. Jesus wanted his disciples to understand what the cross was to mean.

"Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

The Commitment

Immediately following this they went out to the Mount of Olives—to Gethsemane. There the commitment was made. There the cross became possible, and within a few hours it became an actual fact. There the cup and the cross blend. Without Gethsemane there would not have been Calvary! As we approach the Lord's Table, let us look back at these scenes, remembering the cost of our redemption.

Having looked in retrospect, let us also try introspection. We need to look within our own lives, to examine our motives as Christians and, in particular, the motives that bring us to the Lord's Table. The Supper is a reminder of what Christ has done for us. The words of Scripture now flash before us with quickening results: "God shows his love for us in that while we were yet sinners Christ died for us." When we look within our lives, when we search our hearts, we know the real meaning of our salvation.

Hope and Dedication

A third view of the Table calls for prospection, a look ahead. The Supper is a symbol of hope. The whole purpose in Jesus' having it, and requiring his disciples to continue it, was that "you proclaim the Lord's death until he comes." Thus it is ever to be a stimulus for Christian living.

The Supper is not only a symbol of hope, it is also a request for dedication. There is often the need for a new commitment, the demand for a complete surrender. When we look to the future, to the needy world, we begin to see the cup in relation to the cross.

Finally, the Supper presents an imperative for Christian service. The only hope for the world is in Christ—God's work of man's redemption in Him—and that hope can be realized only through the dedicated believer. This is our Christian responsibility. Are you able to hear the call to accept it?

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Pulpit Patter

By Morton S. Ensli

I Prefer Mine Straight

LAST month I admitted without the slightest embarrassment that I was far from feeling that pride was the quality most deserving the topmost—or is it the bottommost?—seat in the arena of the vices. And I so confessed, even though I was well aware of an occasional biblical verse which might by main strength and awkwardness be forced to convict me of sin. Nor was I deterred by the strident blasts which this quality is at the moment evoking from those who apparently speak from what an old gentleman in my now far-distant boyhood used to style "experimental knowledge."

This opening paragraph will probably suggest to some readers that I am about to confess again to that quality. And they will be dead right. I am. I am very *proud* that my home is not disfigured by that symbol fast eclipsing the much-maligned dollar sign as the real mark of American culture. Need I add that I am referring to the television antenna? Yes, I am proud and at the same time thankful that no doting mother or other misguided do-gooder has forced me either to pump up thanks for the money expended or to inflict pain by a frank statement of my abhorrence for the gift and my complete refusal to turn my pleasant home into a small-town movie theater.

Inexcusable Outrage

I am utterly disgusted by what seems to me the vulgarity and absence of common decency which is so increasingly found in the systematic invasion of meetings by cameramen with their floodlights, flash bulbs and other impedimenta. It was bad enough a short time ago at a university commencement to have a steady parade of unshaven men and blowsy females rushing to and fro in front of the platform to set off their pyrotechnic displays. Not only was it annoying to those whose view was blocked and attention distracted, but it was obviously unpleasant to the speakers themselves. (And in our present hysteria of equality, how undemocratic: big shots got a dozen pictures, those less known not even one bulb.)

Certainly no excuse can be found for this outrage in our courts of law, where again and again all the decencies are undone by turning what is at best a sorry and heart-rending exp rience into a burlesque pageant to switched into the homes of the natio "Bread and circuses" may now be r placed by "candy bars and murd trials" as the approved way to kee a restless people quiet.

But it is worse yet, it seems to m when this tawdriness invades ou churches. I shall not comment he upon the now almost ancient practic of broadcasting church services. A least that can be done in a way tha does not seriously disrupt the service although I am told by those who clai to know that, for a good broadcast certain changes and adaptations ar necessary.

Producing a Spectacle

Be that as it may, when it come to the use of cameras, floodlights, flas bulbs and the like, I am completely fed up. However adroitly it be done— and too frequently the reporters ar far from adroit, for I have seen them darting around with hats still on— photography and all that goes with i cannot fail to interfere with what is commonly styled a service of worship More than that, not infrequently part of the congregation must be moved— at least in those churches where "standing room only" is not the order of the day—so that empty pews will not mar the spectacle as seen on the screens of the nation. I have even known the pulpit to be rearranged so that no palm will block or shadow be cast on the "Reverend's face" (reporters' diction, not mine) as he tries to look at his people, meanwhile stifling the wicked desire to gaze into the eyes of the world via the television camera. (While in the same vein and paragraph, I must confess that the televised scene in St. Peter's a few years ago, when a large batch of new cardinals was being made, still remains in my memory as an awful nightmare. I may be wrong, but it has never seemed to me that prone, protuberant cardinals were designed for dignity when viewed from the nave.)

"But just think of what television does to those who can't attend but can now experience a church service!" I do. There may be an occasional cowboy on a remote and lonely prairie who reverently spurs his pony to the chuck house, there to worship God (via the 18-inch screen) in the beauty

holiness; there may be a few hon-t-to-goodness shut-ins to whom it is partial substitute, but in this day easy transportation they are com-aratively few. For the great major-y, it is perfectly possible—and far ore to their own well-being—to at-nd and become a real part of a local urch, accepting the normal respon-bilities thereby involved, than to loll an easy chair and watch how the her half worship.

Yes, you are right; I don't care for levision.

Pulpit Post

Communism and the Churches

SIR: We are preparing a study on mmunism and the churches. Mate-ial from all parts of the country on is subject would be useful and wel-ome. Persons with information on ny of the following three topics are vited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N. Y.: (1) Documented evidence of actual com-unist attempts to infiltrate the hurches or make use of clergymen—Protestant, Roman Catholic, Eastern Orthodox or Jewish. (2) Examples of alse and irresponsible charges of ommunist influence on religion in America. (3) General data on the Social Gospel as it relates to either r both of the foregoing topics.

RALPH LORD ROY.
PAUL A. CARTER.

Bigotry Erased?

SIR: In the Pulpit Paragraph "The Spirit of True Brotherhood" (Feb.), do not see that the bigotry of prohib-ting a Protestant burial in a Roman Catholic cemetery can be erased by moving a fence at night. Does one such charitable deed carry sufficient ndulgence to rate your headline?

Or am I a bigot?

DON ALVERSON.
Sevier Memorial Methodist,
Ferriday, La.

The Bulletin Board

Contributed by John S. Rhine
St. Mark's Lutheran Church
Nokomis, Ill.

THE POWER BEHIND IS GREATER THAN THE TASK AHEAD.

TO BE BETTER OFF IS NOT ALWAYS TO BE BETTER.

IF YOU MUST MAKE EXCUSES, MAKE THEM FOR OTHER PEOPLE.

A Pastoral Prayer

By Warren Arthur Nyberg

First Methodist, Red Wing, Minn.

LORD of life and King of glory, thou alone art worthy of our highest devotion. Thine is the power that hast brought us into being; thine the laws that govern our every action. Thou art the love which sweetens all our relationships; thou, the one without whom we do not prosper or dwell secure.

O God, who art from everlasting to everlasting, renew in us a sense of thy living presence. Where there is doubt as to thy providence, give confidence. Where there is anxiety because of some past mistake or future expectation, give peace. Where there is loneliness through the death of a loved one, give the comfort of thy Holy Spirit.

O thou from whom we cannot be separated by our sins or even by death itself, we praise thee for thy saving mercy. Thy life is our highest joy, and it is only our blindness which makes us think otherwise. Help us that we may love as we have been loved, console as we have been consoled, forgive as we have been forgiven, serve as we have been served; for we would be thy servants and a part of thy redemptive purposes. Through Jesus Christ, our Lord. Amen.

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *Symbol of God's Forgiveness*

ON the altar of Mount Hollywood Congregational Church stands a cross of charred wood. Its material was once radioactive, for it was seared by the bomb that fell on Hiroshima. The wood was brought to America by a Japanese girl who was injured in the holocaust and whose father was killed by it. In the words of Allan Hunter, pastor, this cross is a symbol of evil's transient nature. While the wood was once radioactive, it is thus no longer. There are no warning ticks when a Geiger counter is applied. This cross is also a symbol of God's eternal forgiveness. It is a sign that we have forgiven Japan her sins, that she has forgiven us our sins, and that together we can start over anew. Above all, this cross is a symbol of God's unlimited love.—*Vance Geier, Executive Secretary, Student Christian Association, Glendale College, Calif.*

• *The Power of Example*

YOUNG people today are trying to understand the world in which they live. They find that religion is not treated as of first importance. In many homes, Sabbath observance has been supplanted by a "round of golf, cocktails and trivialities." If today's youth are not too loyal to the church, they are but reflecting what they have learned from adults.

Writing in the *Christian Century*, Halford Luccock said there would have been no Pentecost "if the habits of that company in the Upper Room had been like the habits of multitudes in our churches today, [and] the record would be a sorry entry" which might have read:

> The meeting was called for the first day of the week, but so many things interfered that of the company of 120, only 40 could be present. Peter and his wife had bought a cottage on Lake Galilee and were away from the hot city over the week end. Bartholomew had guests and of course could not come. Philip and his family had been up late the night before and overslept. Andrew had a business conference about a new fishing boat. James had to stay at home and cut the grass . . .

While parents are concerned that their children acquire religion, often it is simply that they get "enough religion to keep them from bringing some scandal on the family name." One day some of us observed a young man returning from military leave. At great effort he made the morning worship his first stopping place. We felt keenly for him when he said afterward, "I looked over the audience for my mother, but she wasn't here today!"—*Stanley B. Thomson, First Baptist, Ilion, N. Y.*

• *The Morning Magnificent*

A VISITOR to California tells how one glorious spring morning she went to the Rose Bowl to attend an Easter sunrise service. Arriving early so as to be sure of a good seat, she bowed her head in silent prayer. When she raised her head she felt something like a current of electricity surging through her whole being, and she found herself spellbound by the rapture of the most beautiful sunrise she had ever seen. She remembers that soul-stirring experience as "the morning magnificent."—*Henry H. Schooley, Church of the Mediator, Providence, R. I.*

Pulpit Calendar

Mar. 6—2nd Sunday in Lent.
Mar. 13—3rd Sunday in Lent.
Mar. 20—4th Sunday in Lent.
Mar. 25—The Annunciation.
Mar. 27—Passion Sunday.
Apr. 3-10—Holy Week.
Apr. 3—Palm Sunday.
Apr. 7—Maundy Thursday.
Apr. 8—Good Friday.
Apr. 10—Easter.
Apr. 17—1st Sunday after Easter.
Apr. 24—2nd Sunday after Easter. Christian College Day.
May 1-8—National Family Week.
May 1—3rd Sunday after Easter.
May 6—May Fellowship Day.
May 8—4th Sunday after Easter. Mother's Day.
May 15—5th Sunday after Easter. Rural Life Sunday.
May 19—Ascension Day.
May 22—1st Sunday after Ascension.
May 29—Whitsunday (Pentecost).
May 30—Memorial Day.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• New Attitude Needed

IT is no longer a question of whether we are Protestants or Catholics, Christians or non-Christians, Republicans or Democrats, Americans or Russians; it is a question of whether we are and would like to continue as human beings on the face of this earth. We stand stripped of the ancient illusion that we can win peace by creating and stockpiling new weapons. What is needed is a new attitude toward the problem, not a new weapon with which to fight a war. This new attitude must be equal to the problem. The only answer to a "decisive weapon" of war is an ultimate commitment of religious faith. An absolute weapon—one so deadly that its effects are decisive—cannot be met with anything less than an absolute commitment.—*Harold A. Bosley, First Methodist, Evanston, Ill.*

• *Christians Can Lend a Heart*

THANKS to a new technique developed at the University of Minnesota, it now is possible to lend a heart. Surgeons have performed this new operation that enables a healthy person to "loan" his heart and lungs to the patient on the operating table. The surgeon operates on an "idle" heart in the patient while fresh blood flows into his body through plastic tubes connected to the donor.

What a graphic picture of the Christian opportunity. We meet persons each day who have been overwhelmed by life. Their hearts have become heavy and broken. God would like to have us lend such persons a heart. In the loaning of a heart, we give "heart" to the discouraged. In so doing, we are but following the example of One who was always loaning his heart to the least and the lost.—*Roger J. Squire, Methodist, Red Bank, N. J.*

• *We Have a King*

WHEN Admiral Coligny was besieged with his Huguenot followers in the French town of La Havre, the commander of the forces surrounding the walls shot a message into the square on an arrow, bidding the Huguenots surrender to the rightful king. Coligny had the arrow shot back bearing this message "*Regem habemus* (We have a King)."

To those who suggest that after all morals are not a matter of black and white but of varying shades of gray, to those who argue that it doesn't matter what a man believes so long as he pays his bills, let us make response: "We have a King." We are people under authority; we have no right to alter the terms of our commission; whatever the inducements or blandishments that others may offer, it is our duty to obey our King.—*C. E. J. Cragg, Sudenham Street United Church, Kingston, Ontario.*

Books in Brief

EDITATIONS ON THE GOSPEL OF ST. OHN. By **Edward N. West.** Harper, .00. The Harper Book for Lent is by n uptown Episcopalian, a canon at ew York's Cathedral of St. John e Divine on Morningside Heights. he topics, carefully related to long xcerpts from the gospel, are appropriate to Lent and are developed uickly and briefly. As would be expected from a liturgiologist of Canon Vest's stature, suggestive illustrative aterial comes from ancient liturgies nd from the poets and divines who ave enriched the Anglican rites.—.A.G.

UR CHRISTIAN VOCATION. By **John euss.** Seabury Press, $3.25. The Seabury Lenten Book is by a downtown piscopalian, rector of New York's istoric Trinity Church at the head of Wall Street. The brief chapters are ood examples of a teaching ministry. rom his five years' survey of his enomination as director of its Department of Christian Education, Dr. leuss has returned to the pulpit determined to miss no opportunity to nstruct Christians. These sermons indicate his success. They get across. hey deal with the things we all are eaching and preaching about. They re straight and simple: no purple assages except for an occasional llustration so homely as to be a little n the lavender side. Homiletically, hough, this is pretty plain pudding. Even some of the raisins, when you ome to them, are rather picked over: *The Hound of Heaven* and the *Psalm f Life* haven't been fresh for quite a while now. But there are others that re corkers.—T.A.G.

CHRISTIANITY, COMMUNISM AND HISTORY. By **William Hordern.** 174 pages. Abingdon, $2.75. This book merits the kind of attention received by Elton Trueblood's shorter works, comparing favorably with them in clarity and relevance to our times. Communist and Christian views of history are outlined in juxtaposition; interesting are the marked similarities between ideas of 16th and 17th century sects and communism—a fact appreciated by several Marxist writers. Both hold property a cause of class division and the corruption of all institutions, especially of church and state; both are perfectionists, certain that forces beyond man will justify the hopes of the faithful and establish utopia on earth. It is not overlooked that the sects differ profoundly in several respects from Marxism. Hordern has made a highly valuable contribution to the thought of both ministers and laymen.—*Russell J. Compton, DePauw University, Greencastle, Ind.*

PASTORAL PREACHING. By **David A. MacLennan.** 157 pages. Westminster, $2.50. The professor of preaching and pastoral care at Yale University Divinity School adds another volume to the many which have appeared recently on the art of preaching. But Prof. MacLennan makes this special approach: *to be effective, preaching must be basically pastoral.* Besides the usual disciplines and skills, he believes that modern preaching demands a deeper understanding of the needs of the human heart. This kind of preaching, he feels, can be done only by one who is a shepherd of souls and who has mastered the techniques of communicating God's grace to these known needs of people. Pastoral counseling and pastoral preaching must, therefore, supplement each other. The book's value is increased by the author's fresh style and timely illustrations. (But how did the numerous two- and three-page paragraphs slip through the editorial pencils of the publishers?)—*Alton M. Motter, Executive Director, Chicago Sunday Evening Club.*

RELIGION AND FREEDOM OF THOUGHT. By **Perry Miller, Robert L. Calhoun, Nathan M. Pusey** and **Reinhold Niebuhr.** 64 pages. Doubleday, $1.00. In these lectures on the occasion of the bicentennial celebration of Columbia University exciting, though not popular, theses are ably supported. Calhoun shows that time and again in Western history religion has been a powerful stimulus to the life of the mind. President Pusey forthrightly states that only genuinely religious education can be that truly liberal education which will free the whole self—mind, heart and will—and will develop persons able to defend education against attacks upon its freedom. Niebuhr makes clear that human beings cannot escape commitment, religious or some other, and that nonidolatrous religion and competition of faiths are the best safeguards for intellectual freedom.—*Russell J. Compton, DePauw University, Greencastle, Ind.*

SIGNS AND SYMBOLS IN CHRISTIAN ART. By **George Ferguson.** 346 pages. Oxford University Press, $10.00. The art whose symbols are described here is that of the Renaissance. The author is rector of St. Philip's Episcopal Church, Tucson, Ariz. In this book, beautifully illustrated by 16 plates in faithful color, 96 full pages in black and white and 250 marginal drawings, he has produced the best guide in English to the symbolism of the most creative age in the history of art. While the book is probably too large to be carried around to art museums, the information it contains is essential to an understanding of the great masters of Renaissance painting. The first section describes the symbolic use of animals, birds and insects; flowers, trees and plants; the earth, the sky and the human body. The second begins with the symbolism of the Old Testament and includes John the Baptist, the Virgin Mary, Jesus Christ, the Trinity and the saints. The third shows the meanings attributed to radiances, letters, colors and numbers, to religious dress and objects and artifacts.—*Harold E. Fey, Executive Editor,* Christian Century.

WHO SPEAKS FOR GOD? By **Gerald Kennedy.** 139 pages. Abingdon, $2.50. In these Mendenhall Lectures for Indiana pastors, Bishop Kennedy has provided four excellent reminders to ministers—who speaks for persons, for the spiritual, for freedom and for hope. Fresh and inspiring, these important inspections are valuable in refocusing the responsibility of preachers to their calling. With good humor, fine illustrations and strong suggestions, the author assesses the pastoral position with its exciting avenues and tempting detours.—*Merl Schiffman, Bethel Church, Evangelical and Reformed, Elmhurst, Ill.*

WINDOWS OF HEAVEN. By **Glenn Clark.** 188 pages. Harper, $3.95. Some truths defy human articulation. Words are not enough. Most of us, like Thomas, are able better to understand after we have seen. This book of daily meditations is a veritable greenhouse with its 84 windows opened toward heaven. Opposite each written meditation is a full-page photograph which generates trains of sublime thoughts. "The Power of the Sea," "The Eternal Hills," "The Footprints of God"—these are among the themes given added perception by this stereoscopic view into the heart of realities. Helpful for the sensitive preacher in his personal or family devotions, this meshing of words and pictures finds its endorsement in the old Chinese proverb by which we are reminded that a picture is worth a thousand words and is as up to date as tomorrow's television programs. The title is well chosen for the book is exactly that.—*Dale S. Bringman, Lutheran Church of the Redeemer, Harrisburg, Pa.*

GUIDE TO COMMUNITY ACTION. By **Mark S. Matthews.** 434 pages. Harper, $4.00. This well-compiled encyclopedia for civic leaders, community organizations and program committees of service groups offers a guide for citizens interested in better communities. Its introduction is an interesting study of what the voluntary association means in American life. The book deserves a place in the libraries of ministers interested in the associations in which their people participate and should prove to be a valuable source book for the responsible leaders of P.-T.A., community councils, Y.M.C.A. and Y.W.C.A., labor unions and chambers of commerce.—*Melvin L. Frank, First Congregational Christian, Kokomo, Ind.*

CRADLE OF OUR FAITH. By **John C. Trevor.** 86 pages. News Photo Pub. Co., San Angelo, Texas, $3.75. The distinguished archaeologist presents 75 beautiful and revealing color photographs of the Holy Land and adjacent territory. Opposite each page of pictures is a page of history arranged chronologically. The book will be of great value to laymen interested in the Holy Land and to Sunday school teachers, and can be adapted for use in a series of sermons to children. It will also make an excellent gift to any friend of any age.—*Garland Evans Hopkins, Herndon, Va.*

The Editor's Page

The Event of the Month

STARTLING news, this, that Mr. Rockefeller has given twenty million dollars "to strengthen and develop Protestant theological education." Startling, because theology was about the last thing our practical-minded American philanthropy could be expected to recognize as a reasonable claimant for aid. Science? Yes. Engineering? Yes. Higher education? Yes. Medicine? Yes. The church? Yes. But theology—isn't that the name of an aberration that for centuries diverted Christendom from the main line of progress? And has it not been permanently displaced by science and democracy? Many—even many church people—think so. But evidently Mr. Rockefeller does not. I believe his magnificent gift is of a piece with many other evidences of a profound concern for the ultimate meaning of human existence—which is theology. Other evidences: President Pusey's Harvard address and the widespread response to it; the passing of the naturalistic philosophy; Evanston; Paul Tillich (who dives deeper and comes up less frequently for air than any other contemporary theologian) expounding his systematic theology to an unflagging audience of 800 people four days a week for four weeks at the University of Chicago; Professors Richard Niebuhr and Daniel D. Williams soon to publish the findings of the first systematic survey of Protestant theological seminaries in America. These are a few straws in the wind. How Mr. Rockefeller's millions will be spent has not yet been indicated—whether by grants to seminaries, or direct aid to students, or for research projects, or in methods yet to be formulated. But the Niebuhr-Williams findings will be of prime value to the trustees in charting the course of their brave new venture.

What? Millions For Theology?

The Book of the Month

EVANSTON: AN INTERPRETATION. *By James H. Nichols. Harper, $2.00.*

THIS little book is the most informative, readable and illuminating account of the Evanston Assembly of last August that has appeared or, in so brief a compass, is likely to appear. Professor Nichols, distinguished church historian, has a knack for telling the general, non-professional reader just what he wants to know. (Recall his *Primer for Protestants.*) He makes us see Evanston as a *historical* event—that is, in the perspective of church history and in the context of the whole of contemporary Christendom. His two chapters—one on those who were not there, the other on those who were there—are worth the price of the book. I cannot resist the impulse to quote one entire paragraph: "Whom did the sembly represent? On the face of it, about a th of Christendom. But how much was this repres tation worth? Would not the great majority Christians 'represented' at Evanston rise up rebellion if they thought anything would rea come of it? Would they agree that the church a supranational community? That it has a ri to set standards in business and politics other th those generally accepted? That it should challen racial superiority and class privilege? If not, th were only partly represented at Evanston. Wh then, did the Assembly represent? Did it perha represent not so much the actual constituency the churches as the Church's Lord?"

A Thought for the Month

I RECEIVE so many requests for permission quote this "Thought" from The Pulpit of Ju 1937 that I am reprinting it here and release freely for quotation without special permissio "It is open to question whether church peop taken person for person, a morally better than nc church people. At any ra the critic can make an arg ment on the other side. He can talk about hyp crites in the church, and good people outside But no claim of superior virtue for church peop is true to the Christian conception. No Christia would claim that he himself or his Christia brother is better than others. Instead, his confe sion at the end of the day is: 'We are all unprofi able servants.' The church is not an organizatio of good people; it is a society of sinners. It is th only organization in human society that takes si ners into its membership just because they a sinners. It is the only organization that keeps c saying week after week, year after year, age aft age, 'We have done those things that we ought n to have done and left undone those things that w ought to have done.' No other organized body bea in its group consciousness the weight not only its own members' sins but the sins of the who community. This is the glory of the church, i uniqueness, that it lives perpetually on the vitalit and realism of its own repentance, its contritio and its plea for God's help and forgiveness. L us not claim moral virtue for church members for the church. Let us rather glory in the fact tha the church is a society of sinners, who claim n virtue but humbly rest their broken and burdene lives upon the grace which God has eternally r vealed in Christ Jesus."

The Church as the Society of Sinners

Charles Clayton Morrison

For the Record—

THIS column has been predominantly personal for the last two months, and it must be so again. In the January issue Dr. Hutchinson honored Alton Motter, and in February the head of the Christian Century Foundation introduced me (in words which I deprecated—and memorized). Now it is my turn.

Dr. Morrison

First, for myself and for all who read there must be this expression of gratitude for Dr. Charles Clayton Morrison's swift recovery and return to these pages. Dr. Morrison turned over his copy and took off at once for Florida, where he will continue the swift convalescence which has already heartened family and friends.

Dr. Charles Clayton Morrison and Winfred Ernest Garrison were great names before I was born. It is my joy and pride that in their eightieth years I have been privileged to meet and know them as great men. It is my selfish prayer that these new friendships will continue for many more happy years.

Alton Motter

I could not sign-in without some expression of gratitude to Alton Motter for the preparations he made for my arrival. I have been blessed with wonderful predecessors in other posts, but Alton ranks with the best in idea: who wants to write us an article "On Being a Good Predecessor"?). The change-over at The Pulpit took place on January 1st, but so foreminded was Alton Motter that the February issue was all ready to go to press before he left. Much that is in this March issue was also prepared and waiting to be included, which helped in these early muddled days of mechanical confusion and uncertainty. For that boost, too, many thanks to the super-efficient Mr. Motter.

Alibi

Finally, let it be observed that the series of my sermons currently appearing in The Pulpit was begun by Mr. Motter and Dr. Hutchinson. I am not exactly shy, but hope and pray that I am not quite capable, either, of the self-advertisement which my own decision to run those sermons would have been. It will not happen often again. There will be series, of course by the lots of them, unless the protests are overwhelming. It is an editorial and pastoral conviction that endless one-shot preaching is spotty, inconsequential, inconclusive preaching. Sermon series, in the church or in a magazine, are one way to make preaching add up, come out somewhere. Meanwhile, the present series is justified, perhaps, if it suggests to the reader that the managing editor, whether in the parish, at the classroom lectern, or at the editorial desk, works at the preaching ministry. And that is why I am so glad to join you in The Pulpit.

T.A.G.

The Pulpit

A Journal of Contemporary Preaching

Founded 1929

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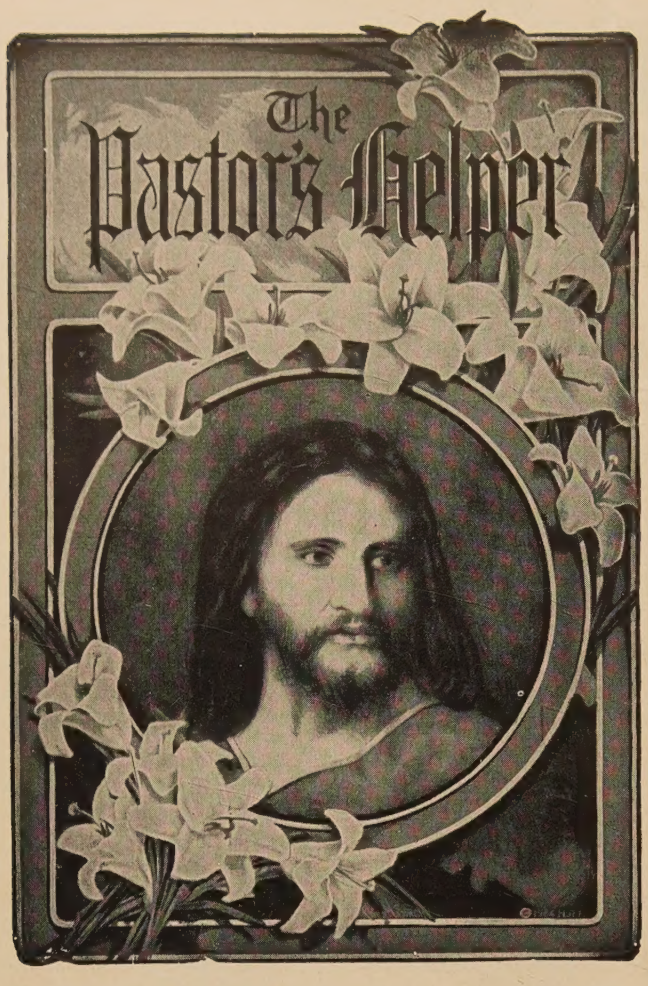

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